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The Boy and the Church

By

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"Starting to Teach"

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Foreword

Foreword

OF books about the boy there are many. Some deal with the psychology of boyhood, or trace the details of his physical development. Others study him on his social side; but of these latter by far the greater number deal with the neglected boy or with the delinquent. Not much systematic study has yet been recorded of that other fellow whom we may call the Sunday-school boy.

Yet the ranks of the delinquent boys are constantly recruited from the boys who are reared under moral and religious influences. To what extent? There are no safe figures. But so long as three out of four boys, in many localities, leave the Sunday-school between fourteen and eighteen years of age the problem will be a keen one, and may not be passed lightly by. Not all boys who leave the Sunday-school become delinquents, it is quite true, but they do become the men whom the church tries to win back in their adult years.

Foreword

These chapters deal with questions concerning the boy who is under some form of religious training. No effort will be made here to study the reclamation of boys. From the outset the assumption will be that it is better to hold a boy while he is under religious influence than to let him go and then spend several times the energy in getting him back. The proposition needs no argument. All honor to the agencies of reclamation and to the master minds in the realm of boyhood study which have brought forth the literature on this phase of the subject! Needed, greatly needed, are these activities. This book, however, will go a step farther back in the case of some of these boys, and will ask how to forestall the necessity for reclamation. It is *the* church problem.

The book is not intended to be a thorough study of boy life at any stage; it aims only to learn how the church touches him at certain points in his experience. Those who wish to study him in all his relationships will find abundant material suggested in the section entitled "Notes and Books" on page 171.

Foreword

In "Winning the Boy" Lilburn Merrill says: "Ordinarily the boy is all right. I cannot say as much for big folk. If I could, there would be no boy problem. The trouble is with the adult." This quotation fairly represents the spirit of these studies. The aim will be to determine the relationship between the boy and his adult advisers. To study the boy, in the processes of his physical and mental development, is extremely important, and has been skilfully done by others. But another task worth while is to discover in what ways these processes of change bear upon the problem of fixing him firmly in the way of spiritual growth and association with religious life, and to discern where the adults who touch the boy's life helpfully may more effectively do their work.

This is the task of these chapters.

**The
Boy
Himself**

The Boy Himself

IT would be useless to draw a pen picture of the boy. If I drew him as I see him he wouldn't be the boy you know at all. One may average heights and average weights and average ages—but who can average boys?

The boys we know may be of different types; but always there will be some characteristics common to them all. Unless otherwise specified, the boy we study will be somewhere between twelve and sixteen years of age.

He is a Sunday-school boy; but he is not usually proud of that designation. Just why he doesn't glory in it will be seen in another chapter. He has been a Sunday-school boy for some years. He has a feeling that the Sunday-school teachers he has had mean well enough; but he is profoundly convinced that frequently they don't understand boys, nor see things with a boy's eyes. Is he more nearly right than we care to admit?

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He is religious, but not in the adult sense. If he loves his Bible as grandfather loves it, and prefers prayer-meeting to an evening game with other boys, a specialist should be consulted. The failure to recognize that he is religious in his own way is one of the breaking points between him and his elders. He likes the heroic in religion; for the outwardly emotional he cares little. He admires consistency; none is more quick than he to detect the fact that a life is not up to its profession, and none more merciless in judgment. He is a good judge of fairness, and demands the square deal.

The boy seldom betrays the deeper processes of his thought and feeling to the casual observer. There are those rare people who instinctively read into the depths of boy nature. They make fine mothers and fathers and teachers. The boy may wear a mask of indifference to better things; yet these discerning folk are able to see beneath and await patiently the time when the real boy shall come forth. When we learn to know the real boy instead of the apparent boy, we shall have

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less of the boy problem. But the change will be with us rather than with the boy.

The boy is often impetuous, thoughtless. He acts on impulse, and thinks afterwards. He acts with a view to immediate results; his adult adviser seeks to have him act with a view to ten, twenty, years hence. There will always be this struggle between the boy and his parent or teacher. The pity of it is that it is so often an ill-natured struggle, giving pain to both.

The boy has rights which his elders should respect. That the American boy is notoriously disrespectful and insolent is not his fault. Somewhere in his training the wrong "rights" have been granted to him. He has been given the right to decide matters which he was unfit to decide; what he needed was a decision made for him that was at once so firm, so just, that he accepted it as a matter of course; or, if he wanted a reason, the truthful one given. He has been given the right to intrude himself upon his elders without consulting their convenience; what he should have had was the sacred right to some of their time, set apart in

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his interest, on which no others dare intrude. Poor fellow! If he is sometimes a failure, it isn't wholly his fault, is it?

But he has inalienable rights. He has a right to be treated with consideration. That he is "only a boy" is no fair excuse for wounding him. He has a right to have frank and open treatment; to be called by his own name, not "Bubbie" nor "kid"; and he has other rights, of which other chapters shall speak. The main thing here is that in analyzing him we find a chamber marked: "Sacred Rights—No Trespassing." And some of those who have failed with boys may close the book right here if they choose; for just now they have discovered the cause of their failure.

The boy may not be able to give a dictionary definition of loyalty; but he can live it. There are those so foolish as to wish to crush it; wiser ones train it. Here is a ship pointed toward Southampton when it should be making for New York. One way is to smash its engines so that it may not go toward Southampton; another way is to let its engines run,

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but turn the rudder a bit. This has been known to bring the ship to New York.

One may not approve of the object of the boy's loyalty; but it is senseless to crush out the feeling. A turn of the rudder, and he may be headed the right way, with all the engines pulsing at full speed to hasten him to the object of his affection.

For a boy can love! And the object of that love will ever be the one who understands him. It may be the mother who unerringly senses the boy's desires; it may be the father who chums with his boy; it may be the boy in the corner house who thinks as he thinks and knows without being told when to be silent and when to speak; it may skip a dozen years without striking hard, and then focus itself upon a teacher who imparts knowledge in some detestable branch, but whose heart is responsive to boyhood; or the object of his love may be a yellow cur who loves devotedly in return, and understands his master's moods.

And when the boy loves, behold fidelity! Truly it is a love worth having. It will not usually be demonstrative to the object of its

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affection. If you are slow of understanding, your first knowledge of the boy's deep love for you may come when he "licks" another fellow for saying some disparaging thing about you. Sometimes this love is about to bloom into full flower when it is shattered—rudely, violently shattered—because you didn't know it was there. Which is another way of saying that the boy is right when he feels that we don't fairly understand him.

The boy has faults. You may have feared that this would be a picture of a perfect boy. Such a boy we do not know. And, in truth, do you know a perfect man? And sometimes I wonder if I am not much less sympathetic with the boy in his faults than God is with me in my faults as a man.

In a homely phrase, the boy not infrequently gets "the Old Nick in him." By which we may mean that there is veritable badness, or we may mean that he gets into mischief. And the latter condition is often due to the fact that we, as adult guides, have left him to choose his own way of spending his energy instead of providing him a better way.

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The source of evil in the boy is not our present quest. Whether it is all inborn, Adamic; whether he inherits it from his father, or it is a reappearance from a paternal grandparent, after skipping some generations; whether he was as free from evil as the new-fallen snow is from blemish till he got to going "with the boy next door"—is not our immediate concern. Rather we must recognize simply that he may do evil things. He may lie, swear, steal, or be impure. And he may outdo in any of these things some other boy who has had less moral and religious training. To the one who is most concerned about him, whether parent or teacher, the revelation that he does any evil thing comes as a shock, and the danger is that we shall feel that he is hopeless; and we may, while in that mood, intimate to the boy that he is beyond redemption. It is the devil's own method of kicking the boy down hill a little farther.

It may be well to assume that the boy has one or more evil tendencies, perhaps half-formed habits. "Not our boy," will say some. Perhaps; but all too often "our boy," who isn't

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supposed to know an evil thing, is the first graduate of a group into the class that needs to be reclaimed. This does not mean that every boy is woefully bad, but simply that every boy has a wide-open opportunity to be bad, and that the one who doesn't taste forbidden honey is too rare to classify.

If at the point where evil habit lays its hand upon him the boy has a sympathetic Christian man or woman friend from whom the secret will not long be hid, the boy's chances for winning that fight are good. The best friend in this and other senses may be the father or the mother. But in more cases than not some barrier has arisen between the boy and his parents which precludes this sympathetic friendship, and the boy will more than likely go without the help he needs unless the church, through some of its agencies, supplies it.

There is a vast difference between boys as to the amount of evil knowledge that they may have picked up by a given age. It is safe to assume that scarcely any boy is as innocent of evil as we think he is. In a group of boys I

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made a reference to "dirty" pictures; said a minister's boy: "I tear up every one I get hold of." Without that word from him I might hardly have suspected that he was familiar with that to which I referred; for he was a straight, clean fellow who did not lean toward evil associations. In another group of boys I used the word "affinity" in speaking of a chemical experiment. From a twelve-year-old boy in the group came a quick glance and a smile, and a question somewhat aside, showing instantly that this growing boy was quite familiar with the newspaper significance given to the word "affinity" in telling the story of marital unfaithfulness.

One day a Christian father assured me that his boy "had no bad habits." But a few hours later the boy himself sat in my home and told me frankly how he had gone the whole range of evil; he said, "You may speak freely; I have nothing new to learn." Home, church, Sunday-school—not one had touched his real life. No man's restraining, guiding hand had led him through these trying years; alas! now he knew it all.

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Yes; the boy knows a good deal in a specific way about evil. It is a common mistake to assume that because he has been under religious instruction he is therefore protected from a knowledge of evil; what we may most hope for is that the religious instruction has been effective in preventing him from being a participant in evil ways of which he surely has knowledge.

The boy is almost sure to have some talent in a special line, some peculiar ability or trend. Latent, it may be; indeed, frequently it is not easily discoverable. But what a privileged task it is for you and me, his adult counselors, to help him find that special trait in his make-up which, developed, will make him a success! Sometimes the growing boy is left to his own devices, and blunders along in the effort to find his place in the world; or, again, there is the other extreme—the iron-willed “must” of a headstrong parent who decides the boy’s life course without reference to the talents or trend of the boy’s nature.

Here, then, briefly is our subject: He is a boy. He is not a “little man,” nor is he

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anything else but a boy, with a boy's experience and a boy's view-point. He is coming to that stage of his existence where the social instinct will grow stronger. Deny him company we may; he will have it anyway. Or, we may command him to mingle with only "good" boys. How far the command will be obeyed will depend largely upon how well he likes the "good" boys. His social instinct may be our great ally or it may be our chief enemy. It lies with us which it shall be.

He is entering upon that stage of his career where he is keenly alive to the competitive in all about him. He loves games where he must overcome obstacles or outstrip competitors. He may complain bitterly of the necessity put upon him to bring coal from the cellar for the kitchen fire; but if coal is ammunition, and the kitchen the turret of a battleship, and another boy is contesting with him for honors—the coal box will soon be filled.

The boy is undergoing a process of change, and he knows it. He realizes more keenly than he ever admits that he is not the same fellow that he was a few months ago. He is

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entering a new world, and is often lonely. And we who have had this same experience, perhaps have forgotten how it was; for if we remembered very keenly, he would have big brothers a-plenty in these trying times. Said a seventeen-year-old boy to me: "I'm a failure; the sooner I get out of the way the better." But, saying that, I knew his trouble and helped him to find himself and to be patient till the physical storms passed over.

Clearly, then, our study of the boy is largely made up of a study of ourselves. All that has been said here has been with a single object in view: that you and I might better know our boy in those characteristics which have to do with our effort to win him to a life of Christian profession and activity.

Some helpful books which deal
with the boy are mentioned
under "Notes and Books,"
page 171

**The Boy
and
His Home**

The Boy and His Home

MANY a homeless boy lives in a good house. A home is more than a place to sleep and to eat, with clothes to wear. Many a boy who is credited with being surly is, in truth, lonely; I am sure, for I have seen the surly boy grow sunny under the touch of a friendly hand.

May a boy be lonely in the professedly Christian home? He may be, and quite often is. A boy may be lonely anywhere if there is none responsive to him. Not infrequently Christian profession takes on a form of intolerance—of boys.

For emphasis' sake let this assertion be restated in the words of Francis G. Peabody:

A good boy is the natural product of a good home, and all the efforts of philanthropy to make boys better are consciously imperfect substitutes for the natural influences of a healthy-minded home. The great and overshadowing peril of a boy's life is not, as many suppose, his bad companions or his bad books or his bad habits; it is the peril

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of homelessness. I do not mean merely homelessness having no bed or room which can be called his own, but that homelessness which may exist even in luxurious houses—the isolation of the boy's soul, the lack of any one to listen to him, the loss of roots to hold him to his place and make him grow. This is what drives the boy into the arms of evil and makes the street his home and the gang his family, or else drives him in upon himself, into uncommunicated imaginings and feverish desires. It is the modern story of the man whose house was "empty," and precisely because it was "empty" there entered "seven devils" to keep him company. If there is one thing that a boy cannot bear, it is himself. He is by nature a gregarious animal; and if the group which nature gives him is denied, then he gives himself to any group which may solicit him. A boy, like all things in nature, abhors a vacuum; and if his home is a vacuum of lovelessness and homelessness, then he abhors his home.

If all this may be true of the home where Christ is revered (and it may be, and often is), what is the matter? Back there in the years somewhere there was a time when the little fellow gave his parents unquestioned

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obedience. He had faith in them. A thing was so because they said it was so; a thing was right because they declared it to be right. They were to him as if they were God. To-day their authority is questioned. To-day the thing which they declare to be right becomes the thing which he least wants to do, and the forbidden thing becomes his desire. Making all allowance for the changes which are tumultuously crowding upon him in his physical and mental make-up, we are still compelled to say that there is something the matter in his home—and it may not be with the boy.

Homes there are where the time-honored process of "breaking the will" is begun early and continued late. Essentially this programme requires that the boy shall be taught to yield to parental authority because the parents have the power to compel him to yield, not because their views are reasonable. And so very early sometimes—who shall say how early?—the battle is drawn; and from that hour the home life is a place of strife. Antagonism is the keynote of his existence. At play, at school, at work he is a freeborn citi-

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zen of the Democracy of Fair Play. As he enters the home he becomes the outlaw, the offender, the Ishmael against whom every man's hand is raised.

Here—in the not infrequent Battle of the Home—is a thing to be reckoned with by those who seek the boy's spiritual welfare.

Said a great-hearted man: "The hardest thing I ever had to do in my life was to beg my boy's forgiveness for having wronged him." The warp in many a boy's life begins where a wrong has been inflicted and there hasn't been character enough in the parent to plead forgiveness.

Have I slandered the home? Have I said a word about that home that sends out loving, loyal fellows who stand foursquare before men? Have I said that a home somewhere is responsible for every bad boy, tough youth, and degenerate man? To say that would brand me as a know-nothing. That there are so many good boys proves that there are many more good homes; and that many a wayward fellow comes back again testifies to the holding power of holy example.

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But in the processes of spiritual intrenchment how much help may we expect from the home? What asset have we here? In the home where Christ is honored in profession and in life, where the boy has as his chums the finest, heartiest, jolliest chums a fellow can ever have—his father and his mother—in that home we have an ally; and from that home will come the choicest men.

In the home where Christ is professed but not lived the boy will see little that attracts him to Christian profession; and the church, through its agencies, must convince him that there is a better way, a vital Christian life which stands for the square deal.

The home where there is no Christian profession may send us boys whom we may more easily win to Christ than the home where the Christian profession is discredited by careless living. Or, again, the Christless home may give us boys who have acquired a hatred for all things godly. If we would intelligently face our problem, we must know what the home is and what its influence is likely to be. Hence just here we must pause and make sure

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that we know where and what to look for; make sure that we know how to determine whether the home is our ally or our foe, in this effort to win the boy to a stalwart Christian life.

I have asked a great many Christian parents to tell me what influences they have found most successful in bringing the boy to Christ. Listen to their testimony, for it comes out of experience. What do they say? Let me quote but a few of the answers:

A consistent Christian life.

Do not worry him about his Christian life; having done our best, leave him in the hands of God.

Personal example.

See that he has a Christian environment in all his activities.

Interest him in the biography of successful men who spent their boyhood as Christians.

Family worship.

A thoroughly honest and straightforward loving home.

Abstention from all questionable amusements and places.

Remember that he is a boy, not a man.

1 Timothy 4:16.

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Make the boy, no matter how small, your nearest chum.

Draw him into the trinity of Christ, yourself and him.

Under all circumstances be sympathetic.

Be every day what you would have him to be.

Prove in your own living that religion is to be enjoyed rather than endured.

These are from the experience of parents; we would do well to study them. Summed up, they may be stated in a few principles: Communion with God, consistency, sympathy, fine example, chumship.

Turning now to another phase, I have likewise asked the help of parents, saying to them: "What things in the home hinder the boy from accepting the religious life professed by his parents?" Naturally the answers indicate a belief that the absence of influences named in the first answer will be found to be the cause. Some replies are given:

Lack of knowledge of the boy nature.

Too much talking and not enough "being."

Long-faced religion.

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Avoidance of easy, natural religious conversation.

Nagging about the boy's failure to be religious.

Fault-finding with the church, its members, its methods of government.

Being less forgiving of his faults than God is of yours.

By far the greater number summed up the difficulty by the word "inconsistency"; and who shall dispute the statement?

So, briefly, we see what parents themselves deem to be the influences which count for or against the effort we are making to win the boy to Christian living. I pause to apply this knowledge to some boys I know. In how many of my boys' homes do I find the influences which are enumerated in the first group? In just those homes there are strong allies, and it will be strange indeed if together we cannot in the grace of God win my boys to Him.

Professor G. Walter Fiske, in an admirable paper (see note at the end of this chapter) states so clearly certain facts that should be taken into account, that a mere outline is sub-

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mitted here. As to the difficulties confronting parents, he enumerates four: (1) The parents are of an older generation; (2) the father has lost his youthful life, and does not recognize the feelings of youth; (3) the failure to understand the boy; (4) the failure of the parents to know where the boy spends his time. As means towards establishing normal home relationships, Professor Fiske suggests: (1) Parental responsibilities must be resumed; busy men must learn that they cannot hire the duties of parenthood done by proxy. (2) There must be a mutual reverence for personality; even a child is entitled to be shown the reasonableness of the thing he is required to do. (3) There must be mutual understanding and sympathy between father and son; he must get acquainted with the boy. (4) The father must be helped to keep the boy busy in the home, and they two must lose themselves in the common task; they must learn the art of doing things together. (5) There must be the beginning of social adjustments; the boy must learn the fine art of getting along with people, and thus be pre-

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pared for the larger opportunities of life. The boy must learn team work. (6) The religious life must be given a proper place in the home. The boy needs a simple religion and a healthy prayer spirit.

Many of the boys who come to us for religious instruction come from homes which are anything but helpful so far as the boy's real religious life goes. And some of these homes have godly men and women as their heads. In these latter homes the leader who would seek the boy's religious welfare finds his greatest problem.

Tommy, as the boys call him, is a minister's son. He enters a class for Bible study. He is surly-looking, with drooping head and scowling countenance. The weeks pass by; and soon Tommy holds his head up and smiles when one speaks to him; actually smiles. But ever as he enters the doors of his own home the scowl comes back and his face is cloud-covered. What's the matter? Why, Tommy is at war with that home, and we may be reasonably sure that the fault is not his. When we studied "The Boy Himself," we discovered

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that the boy is often misunderstood. In the case of Tommy, it is clearly so, hence no hint is necessary. There are others than ministers' sons who are misunderstood; some may live in our neighborhood.

We have known boys to make a public stand for Christ and be taunted about it by elder Christians(?) in their home. Some parents hold the Christian profession which a boy has made over his head as a whip, and remind him of his failures in this way. It is easy to get red in the face about it, and say hard things about such people; but it doesn't seem to help the boy, so we seek another way. And that way is the agency of the church, which we shall study later.

What of the home where Christ has no place whatever? If the boy lacks sympathy and friendship in some Christian homes, much more is he likely to lack these in homes where the Christ-influence is not felt. These homes may at least be consistent—consistently pernicious. Let us not picture the vicious home, where vileness and evil hold full sway; these graduate many of the boys of the street, and

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with these we may not specially deal in these chapters. But there are homes where ribald evil does not reign, where there is a high regard for a certain moral life; but where the boy lives in an absolutely Christless atmosphere. Many of these are homes of affluence. From not a few of them the children come to our Sunday-schools, for a while. In them the Bible is an unknown book, Sunday a day of social excess, prayer forgotten. The boy from such a home may be generous, ambitious, respectful; or he may be selfish, without motive, insolent. But whatever he is, within him lie the possibilities of finest manhood, and our work is never done till he goes beyond our touch—as he often does.

What a pity that his Sunday-school teacher is sometimes a person who commands no respect in that home! What a gain it is when the Sunday-school puts the boy under the care of a man who is the equal of the boy's father, or his superior in many things! What an asset the school has in a strong, manly business or professional man to whom the boy may be intrusted! Many a boy might be held

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by care in placing him under a suitable teacher in the Sunday-school.

We make a great mistake when we assume that because some homes lack the things which form our highest ideals, therefore they are loveless. It is better to discover the love, and use it as a channel of approach. The very emptiness of the Christless home may be the opportunity for the exhibition of a yearning love between its members.

If to know the boy himself requires companionship, to know his home requires that we shall seek its fellowship. We are not fully ready to do our best by the boy till we know his home; hence the study of it in this chapter. If the boy will not be misled by a false pretense of interest in him, neither will the home be open to one who falsely claims the boy's friendship. Sincerity of purpose must be the foundation stone of our success. Rare indeed is the home that has not an open door for the one who loves its boy.

Perhaps our best stroke for the boy will be to win his home to our side of the effort for him, by discovering the particular place where

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we can be of service to that home in the things which his parents most desire for him, so far as they are consistent with our standards.

The Sunday-school teacher who can by his own enthusiasm turn the reluctant student into a willing one may by that act earn the everlasting gratitude of the careful parent who most desires that his boy shall be educated. Or some habit of indolence may be overcome, some acquaintanceship of harmful tendency be broken up, some estrangement be healed, with consequent gratitude on the part of parents. The alert worker will find a hundred ways to search out the home interest and use it to the advantage of his work.

The earnest teacher will frequently come to occupy a very confidential relation to his scholar, and may know a boy better in some matters than his father. Not infrequently a boy has confided to me the secrets of some of his struggles about which his father knew nothing. It has been a matter of serious concern lest error might be made in not sharing the knowledge with his father. Once I knew that a boy under my care was suspected of

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stealing, and withheld the knowledge from his father; and later when the boy was arrested the father chided me. He had a right to. But at other times I have had the full confidence of a boy through a period of great stress, and have seen him conquer a pernicious habit. And I have not seen fit to acquaint his father with the facts because his father lacked the sympathy to deal wisely with the boy. There can be no rule. It is always with regret that one realizes that a teacher may be nearer to the boy than a parent; but it is a condition which frequently exists.

May we seek to have a better conception of the influence which the home will exert upon our problem, and keep steadily before us the one aim of our work: to win the boy to the fellowship of Christ. The arch-enemy of his soul is no mean strategist. To defeat us he may use our ignorance of the boy himself, or our ignorance of the boy's home; he may array the boy's home against us. In any case we are not equipped to do our part until we know the boy's home, its influence upon his life, its

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willingness to coöperate with us, or its determination to defeat us.

The boy's home—an ally if possible; but if a foe, a foe whose resources are understood.

"How to Secure Normal Home Relationships," by Prof. G. Walter Fiske, is a most thorough discussion of the home side of the boy's life. It is mentioned, with other books, on page 173.

**The Boy
and the
Sunday-school**

The Boy and the Sunday-school

WHERE the home fails, the Sunday-school steps in; or where the home does its duty, the Sunday-school supplements the home. The Sunday-school is, then, ideally an extension of the home. At one time the home was the child's only schoolroom in general education; more and more this function has been surrendered to the secular school. Long after this surrender the home continued to teach the child his morals. Has our present-day home surrendered this privilege to the Sunday-school? It seems so. What some turning tide may do, a wise man will hesitate to prophesy; but just now the average boy gets little religious instruction outside of the church's Bible study service.

Does the Sunday-school meet its responsibility fairly? Not so long as it loses three boys to one it holds. There are those who apologize for this evidence of weakness; but some whose boys have been among the three

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that went out cry aloud for effectiveness in place of apology. True, the school *may* do its work well and yet lose the boy's physical presence at its exercises; but the presumption will always be that the boy will stay by the Sunday-school in one place or another, if it gets a real grip on his life.

Sunday-school officers and teachers have too freely concluded that the boy is a "problem," and as such is practically unsolvable. And for this attitude there will at some time be an uncompromising accounting. Nothing is quite as distressing as the realization that Sunday-school officials have viewed the outgoing of the boys with complacency. That statement may be challenged by some who really think that they have been disturbed about the matter because they have talked about "the boy problem" for years. When the real extent of the loss is measured—to the boys and to the church—Christian men and women will spend sleepless nights in resistless prayer till the solution is found. When a house is on fire, talking about the theory of combustion is

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a poor substitute for joining the bucket brigade.

Not infrequently the school is not content with merely letting the boys go, but is literally driving them away; and, with the other influences at work, it takes very little driving to finish the job. You who are now men (grown) need only to look back to your boyhood life to recall many a boy who might have been saved to the school and the church, but who wasn't saved because of sheer adult indifference or positive repulsion. There would be no point in making so unpleasant a declaration unless it will successfully caution you and me against repeating the sin with some boy within the range of our church activity for whom we have no love because he "gets on our nerves."

What does the boy think about the Sunday-school? Does he like it? If not, does he really dislike it, or is he merely indifferent? If he dislikes it, why? It would pay handsomely if you, superintendent or teacher, would set yourself resolutely to getting an answer to these questions from ten or twenty boys. There would surely be new light.

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I asked some boys if they liked Sunday-school, and why; here are their answers:

I don't think it is as interesting as it might be; there is not good order in the class.

Because of the teachings about the different Bible characters.

Because I think my teacher is trying to make us Christian boys.

Because it learns us something about Christ.

Because they teach what's good, about the life of Christ.

Because it kind of helps to brighten you all the week.

Because they teach me to believe in and honor Christ.

I don't care much for it; we have a slow superintendent and things are run poorly.

Because we have very nice hymns and our whole surroundings is helpful and good.

I like Sunday-school fairly well; that is, during the lesson period. The three-quarters of an hour singing are terrible.

Because the things taught are interesting and worth thinking of.

Because we have a nice teacher.

Because I like the lessons.

I learn of Jesus Christ. Have picnics and excursions in the summer.

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I do not know. Never analyzed my feelings. If it was not for sense of duty I would not go so often.

It helps educate me.

I like the Bible history and stories.

Because it teaches one to lead a better life.

For the help, the associations, the teacher.

I learn many good lessons, and it keeps me off the streets.

Because it helps me live better.

Because our teacher makes it worth while.

It must be remembered that these answers are from boys who liked Sunday-school enough to stay. The story will never be complete until we have that other side—why many other boys didn't like it well enough to stay.

Up to a certain age, usually about twelve, the boy likes the school if it is even fairly interesting. At sixteen or a little later the boy may utterly abhor the Sunday-school and refuse to attend if he have his own way. Has there been a sudden, over-night change? Did he like the school one Sunday and detest it the next? Not usually. His dislike may come to us as a revelation; but if it does, it is because we are blind to the trend of events. In truth, he began to break away at twelve or

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thirteen, and we were too obtuse to discern the weakening ties till we got right up to the point of their severance.

In the early teens our boy enters the reasoning age. True, this faculty may not be strongly developed until a few years later; but the mere say-so of an adult begins now to be questioned. He wants to know the "why" of things, and many a school makes no provision for answering his queries. He begins to question the school's relation to his life.

He wants to join a gang or "crowd"; but the school makes no effort to satisfy this longing. He can easily get into the gang on his street or at the corners; and if the Sunday-school frowns upon this gang and offers none better, why, what's the use of the Sunday-school?

He longs to do, to work, to be busy. The Sunday-school says: "Sit still." Isn't it hard enough to have to put on good clothes and keep clean all day without having to go to an institution where the torture is augmented by his having to keep still or be glared at as a monster?

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He loves great stirring music, such as men might make and march to. The school sings "baby songs" and chides him because he doesn't take part.

He can understand the day-school, whether he likes it or not, for there it is clearly expected that he will learn something. But the Sunday-school becomes an enigma, for apparently no one expects him to learn anything, as he learns at day-school.

He often craves to be good, but he doesn't want to be a "sissy"; and so often the Sunday-school emphasizes the "sissy" variety of goodness.

In fact, of all his keenest desires, the Sunday-school seems to satisfy none, and really appears to look with disapproval on many of his pleasures. Look at it, yourself, all the way through, grown man of to-day, through his eyes, and strive to reach a conclusion with the light he has. What would you think of the school that so vitally failed you at the point of your interests? Would you be enthusiastic about it and just "love" to go? Be honest,

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now, and the boy will have a better chance to be understood.

Have I drawn an untrue picture of the school you know? Then your school holds the boys, I verily believe. But the test of the school's efficiency is not so much in the number of boys it holds as in the number of boys it loses. To hold ten may seem an achievement; but in the light of thirty lost the achievement is all too small.

Who's to blame? If the school *could* be more effective in relation to its boy life, why isn't it? Where does the responsibility lie?

First, the church is guilty. The school is no substitute for the church, but is a great department or channel through which the church works. If the school is not efficient, it is because the church doesn't care. Of this I shall speak in a later chapter.

Second, the responsibility lies upon the school officials and the teaching force. To the faithfulness and loving service of vast numbers of Sunday-school teachers I can pay no adequate tribute. Their reward in the glory land is sure. But cold, icy indifference lies

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at the root of many of our unsolved Sunday-school problems, and is not lacking in the one we are discussing now. To be inefficient is serious enough, but to be inefficient and undisturbed is infinitely worse. Many a school that has wakened to its responsibility has thrown off its indifference and is now holding the boys. One of the secrets is *to plan ahead*. The school that will hold its boys at sixteen will do so by *beginning to hold them at twelve*. If a school will pay the price that is involved in that method, it will **have** all the boys it can care for.

Third, no small share of blame rests upon the parents. Of non-Christian parents we may expect but little; but of Christian parents we have the right to expect everything in the way of co-operation. Are we getting it? Discover how many cases there are within the range of your vision where the school can count with confidence upon the hearty participation of the parents in plans for the boy. And yet I wonder whether right here this lack is the fault of the parents or of the school?

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Is the case hopeless? Anything but that. It approaches hopelessness only where responsible leaders declare that there is no solution—"where there is no vision, the people perish"—and that may include a host of boys. But the hopeful elements are crowding each other with an eagerness beyond description.

There's the boy himself. He insists on staying in the Sunday-school through a number of years. Thus our opportunities to help him and hold him are greatly multiplied; but we may credit the boy with that fact rather than ourselves.

There's the training in all these earlier years, from six or less till after twelve. It's all in our favor in our fight for the boy, or should be.

There's the awakening church conscience. I wish I could say "awakened," but I cannot. From village and crossroads, from teeming city and frontier camp, one long, insistent cry is rising to heaven: "Save the boy!" The ministers have heard the cry, and not a few have stepped down from the clouds of pulpit oratory to meet their boys in camp and field

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and playroom. The professors have heard the cry, and the great sciences which we call psychology and pedagogy have turned their search-lights on our boy, showing how he lives and moves and has his being. Our lesson may henceforth be pedagogically correct, and it may be made to arouse just the right psychological processes. And it should be so.

Even hitherto overzealous church officials have heard the cry. "Save the boy!" and the great church plant, with stone foundations and costly towers and memorial windows and magnificent organ and soft carpets—all this mighty plant is, here and yon, shaking off the fetters of conventionalism, and the officials are saying to the boys: "Come on, fellows; if you and the carpets don't agree, we'll forget the carpets. The church is your friend, and even the church structure will be your chum." The great hope lies in the fact that the cry which reaches us is: "Save the boy from sin. Don't wait to save him out of sin."

And, lastly, perhaps you and I, God's plain people, have heard the cry, and we're saying what was said to me lately by a man whose

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eyes were filled with tears: "I'm a new superintendent, and there's a lot I don't know; but, God helping me, if there's anything I can do for the boys of my school, I'll do it."

Shall the work of teaching the boy spiritual truths and principles of living and a spirit of worship be supplanted by gymnastics and a game room? Never, I hope; never even be given second place for a moment. If the Sunday-school ceases to be at its highest point of efficiency in its spiritual mission because it develops too rapidly along other lines, I pity the school and I pity the boy and I pity the church into which that school feeds. If you find aught in these lines that pleads for other activities at the expense of the chief aim of the Sunday-school, tear out the pages and read somewhere else. I plead for no less of spiritual power, but more of the sacred sense of the boy's daily needs, that his spiritual upbuilding may be made sure through companionship and chumship.

And there's further reason for stimulating encouragement in the fact that schools have met all these problems fairly and have done a

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good deal to solve them, working along one or more of the following lines:

1. They have trained young men to become teachers of boys above twelve years of age. Men who recall the holy influence exerted upon their lives by some exceptional women teachers are likely to maintain that, therefore, the woman teacher is most to be desired. What a host there will be in heaven to testify that they were safeguarded through the stormy years by a godly woman's hand! But the stubborn fact stares us in the face that so many boys leave the school and thus sever the very ties that should hold them steady in their times of need. The right kind of men teachers can hold the boys in the adolescent period, and they can enter the boys' lives in a manner impossible to the woman teacher. Just how this may be done will be discussed in the next chapter.

Men teachers in sufficient numbers are apparently not now available; yet some schools have discovered a number of hitherto unknown men teachers when they have set out with a

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will to find them. The permanent solution is the teacher-training class; and preferably, in many cases, the training class of older boys of high school age, who a year or two hence will become teachers of boys' classes. It holds the young men and looks ahead to the needs of the boys.

2. They have altered the public exercises of the school so as to eliminate the effeminate and childish and to introduce the heroic and manly. A typical class of older boys known to me quite willingly attended that part of the session where their own class received instruction from the pastor in a separate room; but they persistently avoided coming into the opening exercises of the school, and escaped the closing exercises when they could do so decently. Who was at fault? It would have been very nice if their tastes had been pleased with the school as it was conducted. But they were not so pleased; and the plain fact is that there was little in the school exercises to appeal to an older boy. The situation is largely in the hands of the superintendent. A proper

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choice of hymns, an attitude in all things which respects the rights and interests of growing boys, the presence and participation of men in the services, a dignified manner, and a worshipful spirit will help to make the boys feel more at home. A punctual and businesslike management of school affairs will appeal to them strongly; and if the superintendent very naturally takes them into his counsels in planning the exercises he will very soon learn other things which appeal to them.

3. They have "organized" the classes of older boys. In the unorganized class the teacher is the whole official head; in the organized class a president, a secretary, a treasurer, and committees share the responsibility and privileges with him. The wise leader will remain the guiding force, but the boys themselves will do most of the active work. Boys from twelve years up may be profitably organized in this way.

The organized class quickly finds a motive for its existence as a rule, and with the discovery of that motive a great many of the

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ordinary problems of the teacher vanish. Need he be anxious about attendance if the boys themselves have a "hustlers' committee" to look after this very thing? Turn the boys loose upon the work, and they will suggest social activities and all the other needful things, and if rightly led will become effective soul winners; as, for instance, in the "secret service" of the Baraca Bible Class Movement.

4. They have brought men back into the Sunday-school through the medium of the organized men's Bible class. Boys clearly like to be where men are; hence the successful Bible class of men becomes a strong factor in holding the boys. But it is clear that such a men's class must appear as an integral part of the school that the boy attends, if its influence on the boy is to be evident. If the men's class meets apart from the school in its entire session, little help may be expected in influencing the boy.

5. They have "graded" the classes, putting boys of like age in the same class. No human

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accounting system has ever kept a true record of the boys who have left Sunday-school because they had to sit in a class with the "kids." Such a "kid" may be scarce two years younger than the boy who complains; but your philosophy will be wasted in the attempt to make the older boy see why he "ought" to be willing to associate with "kids." He hasn't reached the age when what he *ought* to do is the great controlling factor. I believe that fully half our boy loss would be stopped by proper grading.

6. They have introduced activities into the school which take account of the boy's desire to "do" something, and have ceased expecting him to sit still many minutes at a time. The orchestra, the superintendent's aids, the messenger service, hand-work in map-coloring and notebook-making are among the channels in which his energy may be utilized. Quite largely this is a local problem, this question as to what to introduce. To introduce something and to change the plan often are the secrets of success.

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7. They have entered the boy's life between Sundays by means of the club or the semi-secret society. This introduces the whole subject of activities in the interest of the boy's social needs. These may be directed by the school or by the teacher. They will be discussed in the next chapter.

So much for the school's opportunity and responsibility; and the school's responsibility is yours, officer and teacher!

Some very helpful books and pamphlets are mentioned on page 173.

**The Boy
and
His Teacher**

The Boy and His Teacher

“**W**HAT do you like about your Sunday-school teacher?” was asked a Sunday-school boy under circumstances which encouraged a frank answer. He replied: “The way in which he teaches the lesson. He usually illustrates in some way. Without a good teacher Sunday-school is nothing. I know, for I had a poor teacher for several years.”

This boy measured the whole school by his teacher. Was this fair? Whether fair or not, that was his way of sizing up the Sunday-school; and his name is Legion.

Whether the boy likes his teacher or not may not be the most important question, I'll admit; but it may be the immediate question, which claims an answer before any other may be taken up. A boy is in a boat; by a slip he falls over, and cannot swim. The paramount issue in his life is not altered by the accident; it is now, as it was five minutes ago, the question of his relation to eternal God. But the

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immediate issue is to get him in out of the water. Keep an eye on the immediate issue in a boy's life, meanwhile never forgetting the paramount issue.

"Antagonism" is the word which describes the first relation of an adolescent boy to his teacher, in many instances. Some persons never overcome this antagonism, and yet wonder why they don't succeed as teachers. Others do overcome it, at once or by degrees, and may, largely by reason of this, become marked as the successful teachers of boys. It is true, of course, that overcoming this antagonism is only the opening wedge of the teacher's work; but little real work will be done until this opening wedge is driven.

The boy sees things as they are, and has little concern for results; the teacher sees things as they ought to be, and is mightily concerned about eventualities in the years to come. Hence, teacher and boy have at first no common ground, and their view-points differ. If a common ground be found, it must be by the teacher's guidance; the boy will not lead the way. If no common ground be found, the

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differing view-points will mark a widening gulf, and more than likely it will grow so wide as to become well-nigh impassable. At times the antagonism between teacher and scholar becomes acute, and then we see a sad spectacle indeed.

The teacher's problem is after all, then, comparatively a simple one, though its working out may be by complex means. It is, in truth, to gain the boy's confidence, so that the boy will be willing to accept the teacher's judgment as being a reasonable one and worth investigating. After the boy is a dozen years old the reason "Because I say so" will be more and more challenged.

What elements in a teacher appeal to a boy? I have asked a good many boys that question, and shall set down some of their answers here. They have voted anonymously, with my full consent, and a good many of their replies are honest, unvarnished expressions. A few are stilted, and look as though they had been written while an older person looked on, or as if they were written with the knowledge that a critic would pass upon them

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before they were mailed. But they are given as they came. The question was: "What do you like about your teacher?"

I think that my teacher is good, and takes a special interest in training us in Christian manlyhood.

Because he thoroughly explains the lesson.

I like her because she is one of the girls.
(This boy liked his pastor because he is one of the fellows.)

Because she makes fudge.

He is sociable, takes an interest in me, and comes to see me.

I like his interesting talks on the lesson.

He is a pleasant young man, who understands boys, and also the Bible.

He is an all-round good fellow.

Her sincerity and eager desire to help the boys morally and otherwise.

Energetic, and plans many fine things.

He knows the lesson.

He always has a smile for every one.

He is pleasant and interesting.

Her plain talks and Christian, everyday life.

My teacher is one who is able to make things plain.

He explains the lessons good. He knows how to handle boys.

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His teaching is very interesting, and he is very sociable.

Because he is a servant of Christ.

He has such an interesting way of explaining the lesson by different experiments. Makes it very interesting.

She does all the talking.

He is a Christian man, and tries greatly to teach the Word of God to us.

She is a good Christian woman, and is willing to help us at all times.

He is clear in his teaching. He is a practitioner of his preaching. And I like to hear his stories of his personal work.

When through with the lesson, he lets us talk about sports.

These replies alone are not sufficient to enable us to work out this question of the relationship between teacher and scholar. But these, coupled with experience, suggest the following propositions.

It is "up to" the teacher to get on a plane where he and the boy can both stand comfortably. How?

1. He must prove his interest in the boy. If he's got something the boy ought to have but doesn't want, what then? He will need to

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prove that his interest in the boy is so unselfish that the boy will let down the barriers and receive graciously that which in itself is at present somewhat distasteful.

(1) He will do this by comradeship. Sometimes a teacher and a boy will be chums the minute they look into each other's eyes. Sometimes, again, the winning of that place of privilege will take years. These are the extremes; more often the boy will fence a while and skirmish and hold off until he has the teacher sized up. By an intuitive process, which may neither be defined nor traced, the boy will soon determine one thing to his own satisfaction: the teacher is really interested in him, or he's only pretending to be. If a teacher isn't really interested, he might as well stop pretending to be. Comradeship may be in only one point of interest, or it may be in a dozen. It may be wholly through the Sunday-school hour, or it may be through many hours of the week. Its quantity may not be a matter of moment; its quality must be beyond suspicion.

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(2) The teacher will prove his interest by sacrifice. It will not be the lachrymose type which tearfully proclaims the sacrifice one has made "to come and teach you boys, and now see how you behave." Such display is, to the boy, almost as much fun as sticking a pin in the boy in the front seat to see him jump. But a real sacrifice, unheralded and unsung, will show the boy that your interest is unselfish. The boy knows when you "give up" something dear to you to contribute to his happiness and good; and forthwith some barriers he set up to keep you at a distance will fall.

2. The teacher must earn the boy's trust. In the boy's eyes the teacher must be "square." He will do this by (1) keeping his promises to the boy. You have no more right to break your promise to a boy than you have to a bank. You may promise the boy that you will meet him next Saturday to take him to see something; to the bank you promise to pay a thousand dollars. Breaking the promise to the bank, you lose your financial standing;

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breaking your promise to the boy, you lose your place as his ideal. He knows no fine moral distinctions; he only knows that when you say a thing he can or cannot count on you.

The boy's first doubt of a teacher comes all too frequently from looseness in making and keeping promises. When I say I will bring a certain thing next Sunday I should be as sure as human planning can make me that it is possible for me to do it; and if possible, no small mischance of circumstances should let me come without it. First, be miserly in promises; but then be prodigal in fulfilment. The broken faith growing out of a promise carelessly made and unfulfilled costs many a teacher his hold upon the boy.

The teacher will also earn the boy's trust by (2) observing his confidences. No boy will long trust a teacher with his confidences if that teacher "blabs." In a previous chapter we discovered that not a few boys were wholly out of touch with the home life. Often the parent's ear is not sympathetic, and the boy must keep his troubles to himself. Happy the teacher who proves his case and becomes the

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confidant of his scholar! But he will never reach that point or hold it long if he betrays the confidences of the boy in the slightest degree. He will be on probation for a while before the boy trusts him fully.

3. The teacher must command the boy's respect. Here comes a sorting out like Gideon's, for of ten thousand who essay to teach, God can scarce use three hundred—after this test. To be a veritable boy among boys, and yet command respect! Certainly, it can be done; that it is not easy makes it the more worth while.

The teacher will command the respect of the boy (1) by an upright life. There is no substitute, no easier way. The teacher who would successfully lead boys to Christ must pay the price of the living example. In no other walk of life will the Pauline principle of living "for the other fellow" be more often called upon to bear fruit. Every questionable pastime will need to be weighed in the light of its influence upon the teacher's own life and of its influence upon the lives of three or five

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or seven boys whose sufficient reason for many things will be: "My teacher does it."

Many a teacher has given up the work rather than pay this price; many another who battles daily with this problem and who perchance reads these lines should forthwith pay the price, and *not* give up his class. Let us say it once again: There are no more discerning eyes than those that will look squarely into yours next Sunday as you face your class of boys. You are true or you are not true to your teaching. If you're ever in doubt, ask them; they know. And your teaching counts for much or little as it rings true or false to the note of your daily living. Teaching a class of boys should soon leave you in no doubt as to your plane of spiritual life.

The teacher will command respect (2) by possessing superior knowledge. If he hasn't got it already, he will need to get it. He has no business to occupy the position of teacher unless by every means within his power he equips himself to be a teacher by the right of acquired wisdom. The sum total of such wisdom may be made up of several units: human

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experience, book knowledge, Bible learning. His total fund of these must always be up to the limit of his life's opportunities. God knows this limit; so does the teacher. It may be safely settled between them. There is no fixed standard. The one who refuses to equip himself by training and study is guilty of trifling with human souls; he would not dare so to trifle with his business prospects. If it is his business to teach, it is his business to be equipped for teaching.

* * *

Let us now return for a brief space to the subject of "comradeship." Here enters the whole question of the social life of the boy. So long has the Sunday-school been content to know nothing of the boy between Sundays that his whereabouts and occupations have become matters of indifference, except to the few who have realized the importance of this end of the work. This cannot long continue. The school must now enter the boy's social life—but how? By means of the boys' club in some form. The "gang instinct" of the adolescent boy is

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now a clearly recognized factor. He will be a member of a gang; whether within or without the range of the school influence is for the school to say; he doesn't care a whole lot. It isn't a question as to whether or not he will go with a "crowd" or "gang" or "bunch"; that's settled. Our question is, which crowd, and under what adult direction?

It may be a class club, with the teacher as its moving spirit, or it may be a school club, composed of a number of boys of similar age, with the best man obtainable as its leader. In either case certain suggestions are applicable:

1. It should have an object other than that of mere organization or gaining in numbers.

2. The club should have its own officers, though the teacher or leader should have the controlling voice.

3. There should be meeting times between Sundays, when the boy's social life could be developed under proper influences.

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4. The club should meet the boy at the point of his interest in healthful sports, and aid in his physical development, should stimulate his mental growth, and should aid the Sunday-school and church in their effort for his spiritual welfare.

5. The club should put the emphasis on working for others rather than being the recipients of favors. Many boys in religious organizations are mollycoddled until they are sick of the whole process, while they might have been made happy in serving others.

6. It should be largely self-supporting, the members paying for their privileges rather than receiving them as gifts. This applies to all clubs, even those in the very poorest sections. The amount paid may not be adequate to cover expenses, but they should pay something for what they get.

7. It should be a part of the Sunday-school work, rather than a separate organization. The boy will then learn that the school

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has even a broader interest in him than the purely religious one, even though the latter is the most important interest. The club itself will have a permanency not always found in new organizations which spring up with such rapidity. And the report of the club's work will be made to the Sunday-school authorities, and will be listened to by the boy's Sunday-school teacher.

Those who seek definite information about successful forms of organizations for boys' church clubs will find help in the notes at the end of this chapter. There are methods aplenty; of inclination to do the thing there is much; but of the real doing of it there is all too little.

The boy needs a chum; the teacher may be that chum. The gist of this chapter is summed up in those two sentences.

Some proved forms of church clubs for boys are described in the note on page 182.

**The Boy,
the Church,
and the Minister**

The Boy, the Church, and the Minister

OUR study is not so much of the boy as of the influences which surround the boy. The kink that needs straightening may be not so much in the boy as somewhere else. What the boy thinks of the church may be more important at the moment than to know what the church thinks of him.

Forget, now, what the church is and appears to be to you, an adult. Your adult reason takes in many elements that the boy's eyes do not see.

The "church" to the boy is a building, and it is a kind of service; to the man it is an institution, far-reaching in its influences. The building may have a real influence upon the life of a boy, though many a time it does not. Plain and modest it may be; but if the boy learns to associate it with certain uplifting thoughts and aspirations, as yet undefined to him, it may be in his memory a holy place. If it be a place of dissension or of merchandising,

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will it, probably, have such a holy influence upon his life? "

But what does he think of the church service? Pursuing my line of inquiry by letters, the replies have thrown but feeble light on the question; but I give some here. The question was: "Do you like or dislike to go to the church service?"

I don't mind it so long as I can sit in the back of the church.

I like it because of its sweet music and plain sermons.

Dislike the length of the sermon.

Yes. Because the sermons sometimes help me by teaching me new things.

I like to hear a sermon, but don't care for the music, etc.

I like to go to the church service because I hear the truth.

I enjoy church service even more than Sunday-school.

I like it pretty well.

I do not like it very much, because I like Sunday-school.

I like to go to church service when there is a lively minister.

I do dislike to go to church service probably because I do not realize the seriousness of it.

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Without assigning reasons, thirty-four others said they liked to go to church and six others said they did not like to go.

What was the trouble with the fellow who didn't like the church service *because* he liked the Sunday-school? Something the matter there, and, repeating, the difficulty was not with the boy. Then, too, in what way was that minister lively?

The replies are not very conclusive, except to show that the majority of the boys who replied, Sunday-school boys, *do* like the church service. Has the church any recruiting agency better than this?

We said that the boy understood by the "church" either the building or the service; but that is not adequate. Sometimes the boy's idea of the church is his impression of a man—a leading official or the minister; and sometimes, by ways too deep for him to understand, he gathers the impression that the church, whatever that is, hasn't much time or patience for him.

For the time being, let us leave out of consideration the church as represented in the

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Sunday-school; this the boy understands pretty well. But the rest of the church—the public service, the prayer-meeting, the other activities—where is there provision for the boy? Where is there provision for him in *your* church?

Let us not plead that the church shall exist for the boy; the girl is there and the adult and the aged, and all need the church's ministrations. But we do plead that a place shall be found for the boy where he will feel at home and be cordially welcomed. The church expects to receive the boy into its membership; why ask him to enter a group of activities wholly strange to him, which offer him no welcoming hand?

Some deem their duty done when they preach a sermon to "boys and girls" each Sunday, or once in a while. It is sometimes done helpfully, and many other times it fails. It isn't a cure-all, to put it mildly.

Others count their duty fulfilled when a gymnasium is built and equipped and turned over to hired instructors. It is only a half step, and in more cases than is usually thought has failed.

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The church which really, vitally grasps its mission to the boy will find among its men those who will live with him and for him, and it will discover in its services those elements that please and uplift him, and will see that he knows that they are there for him. That church will see that its Sunday-school is well equipped and well manned, and that the boy is *taught*—not alone the Sunday-school lesson, but the great vital truths of Christian doctrine—taught so that the learning is not a task or drudgery, but is a matter of joy and gladness of which the boy wants more. Such a church will receive into its membership intelligent boys, not driven nor coaxed, but attracted by the power of an ideal.

The church that grips its boys vitally will give them some task to do when once they definitely declare themselves Christians. This task will not be easy, but it will be the kind which Hubert Carleton designates as one that will make it “easier for some other fellow to be a Christian.” (See note at the end of this chapter.) Such a church will, in less than a generation, have its membership made

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up of a new kind of Christian—a new and better kind than now sits in its pews and absorbs, absorbs, absorbs—spongelike—and never gives out to another the vital things of the Christian life.

* * *

But, after all, the boy's idea of a church will largely be decided by what he sees in its minister. Many a boy gets no other conception of the church than the impression which the minister makes. This fact is apparent to even a casual observer.

How, then?

Well, it lies with the minister. Let me hasten to forestall protest by saying that most assuredly the minister's chief business isn't pleasing boys; *but*, the minister's chief business may be by the way of some less important things. His chief business requires people for its consummation; lacking the people, the results may be seriously impaired.

As to boys they are usually present in their younger years; they are held with greater or less fidelity through the early 'teens; whether

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they will come into the church and stay there—well, no one will have larger voice in that matter than the minister.

Do they like him? That will be a large deciding factor. But a boy may like a minister for several reasons: because he's jolly or friendly or "square" or simple (lacking in affectation) or knows what boys like or mingles with boys in their sports or is fair in judgment, or for a dozen other reasons. All these appeal to boys. It's too bad, isn't it, when a minister makes *no* appeal to boys, along any line?

We may fall back upon the answers of the boys themselves. I asked a number: "What do you like about your minister?" Read the replies, and then help me to draw some conclusions:

He gives us some illustrations in real life of to-day.

Is willing to give part of his time to the boys; also his sermons are very interesting.

Because he takes an interest in us boys.

Preaches good sermons.

He tries hard to bring us to Christ.

He is sociable and pleasant.

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He does not read his sermons.

He expresses his thoughts clearly, supports outdoor sports, and is a friend of young people.

I like his good sermons.

His fine thoughts, and the way he expresses them. One minister I remember usually left you wondering what he started out to say.

He is sociable, joins in all the sports, and is in every way unlike a minister generally is.

Because he got up the Knights of King Arthur for our benefit.

Because he is one of the fellows.

Because he takes an interest in the boys.

Because he is a good preacher.

Because he takes an interest in the young people, especially the boys.

He is fond of boys, and takes us out camping in the summer time for a week or two.

He talks about everyday occurrences.

I like the minister because he is unlike others; he has such broad, sensible ways.

He preaches good sermons.

Because he gives us good example.

He talks plainly, and fully explains everything.

He has good sermons, and has a kindly word for all.

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His sermons seem to reach the right place.

I know he is sincere in what he preaches.

He always has a good sermon, and is always on time.

Always welcomes strangers.

His uprightness, his fearlessness, his sincerity, and his efforts to do good.

He makes everything so plain to you.

His earnest and sincere way, without thinking he is good or very nice.

The way he explains certain parts of the Bible.

He is very pleasant and sociable.

Because he talks so that every one can understand him.

He is good, and always speaks to you like a close friend.

He also preaches good sermons.

I do not like him because he is too slow.

He applies the Scriptures to everyday life.

He tries to live as he preaches.

Because he preaches only thirty minutes.

Notice (1) the number of appreciative comments on the sermons, and (2) the recognition of his interest in the boys. These seem to predominate in all of the replies received.

Happy the boy who is able to declare that

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his minister is "all right"—and happy the minister, too.

I know a minister now who each Saturday night sheds his coat and vest, hangs his glasses out of reach, and plays basketball with a "bunch" of a dozen fellows. Only a dozen, and counts it among his highest ministries. Indeed, he will take a five-mile walk in the country with one boy; but a few Sundays later you will see that boy enter the church membership, with an intelligent conception of what he is doing. And there is no boy in all the group who ever treats that minister with a shadow of disrespect. But he plays good basketball, mind you; it isn't sham.

Must, therefore, a minister to whom such things are wholly strange play at sports with the boys? The question calls for a brief statement of principles:

1. The minister, like the teacher, will often need to meet the boy on the plane of the boy's interests.

2. Most boys are interested in sports; but most boys have additional interests as well.

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3. The boy who is overinterested in sports may greatly need development along other lines; but the place to begin that development may be *with the sports*.

4. A minister may manifest an intelligent interest without joining in the sports; he can understand the rules and principles of the games, he can tell stories about great victories, he can know the scores of all the local teams, and he can keep generally posted in many ways. He may get along a little bit faster with a boy if he can join the boy in his play; but he must play well and play fair, and not be unwilling to see the boy beat the game.

5. But he is a poor leader who cannot lead; and the minister who would enter the battle for the boy should soon be able to decide which way he and the boy should go along together. First, sports, perhaps; but later—what a vision of opportunity opens up to the man who has a willing boy in tow!

6. Some boys have no liking for sports. These he may have to meet at the point of a

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common interest in reading; and these very fellows may need to become interested in games and out-of-door pastimes.

* * *

True to his trust is the minister who knows his boys and whose boys know him. Something akin to that was said by a great Leader of old, who pictured some sheep and a shepherd.

Costly? O very! Sometimes a man will have to stop the work of preparing a sermon for delivery and get busy preparing some of his hearers to receive it. But how wonderful it would be if every sermon was *heard* by one boy, really heard, not just listened to!

A minister in a Pennsylvania mining town who made up his mind to get hold of his boys, felt that he needed a certain equipment for that work. He went to the Young Men's Christian Association twice a week *for a year* and took lessons in gymnastics. He held the boys, and there is no record of his sermons being any the less interesting.

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Not every minister realizes the strategic value of a boy. In a certain church a fine group of boys and young fellows had been organized, about fifty in all. The leader was doing good work, with the hearty approval of the minister, and wanted the church to see its boys and realize its responsibility to them. It was proposed to bring them in quietly and in good order to a morning service, and to seat them, fifty strong, in the center of the church. The minister courteously requested that this be not done—and who will guess the reason why? Because it would displace a few official members who usually sat there, and they might not like it! (Nor will these same men and the minister like it if these same boys a little later get away from the church.)

The church and the minister may have the boy's respect, his love, his allegiance. But surely we see how much of the question is not "up to" the boy.

Not very much has been written about the subjects discussed in this chapter; but some published books and articles are mentioned on page 177.

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JUST here is *the* church's boy problem. That is putting it strongly, to be sure; let us determine as to its truth.

The boy will have friends and companions. This is the teaching of all students of boy life, and any observer may confirm it. If normal the boy will be a member of a "gang," or a "crowd," or a "bunch," or a "club." It may not be called by a name, and may be scarcely organized, but it will in a measure direct or control his movements. He will be guided by the will of the other fellows in his crowd in many cases, rather than by the natural counselors of his home or the church.

What crowd shall he run with? The unwise parent or teacher will try to break the boy's allegiance to one crowd without offering him one that he will like as well or better. The wise leader will say, If there must be a crowd, let it be under adult influence.

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Here is a boy who has been raised in a Christian home and has, during all the years of his early boyhood, attended the Sunday-school of the family church. There are many other boys in the same school; but some slight circumstance turns his friendship toward a boy who does not attend there. Through this boy he meets others and still others and before we know it his associates are not within the church of his parents. What then? Look around you at unchurched men and women and you will see the answer to this question.

Initially we must recognize that whether the boy finds his friends within or without the church group is a matter of *real* importance, and should not be left to chance. I have an old-fashioned desire to see the boy grow up in the church of his parents. True, better another church than no church at all; but why need it be some other church? The condition of parents and children in different churches all too often marks the beginning of the children in no church at all.

The boy's church connection is very largely a matter of his chums. If the fellow Tom

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"goes with" goes to another Sunday-school why not Tom to the same? Or, if the other fellow doesn't go at all, why should Tom go? So, careless parents weakly protest, or give reluctant assent; and indifferent Sunday-school teachers ask the other fellows in the class where Tom is, receive assurance that Tom goes with a fellow who "doesn't go to our Sunday-school," report the fact to the school authorities and have Tom's name taken off the roll.

Let us be glad Tom's name is not so easily erased in Heaven!

Not caring who Tom's friends are is criminal indifference in any one who professes to care for Tom. It seems strange that we have been so slow discovering that the strategic thing is to help him find his friends within the church jurisdiction.

The practical man asks, How? It's the cry for method. Method will not be lacking if there's a will to assume this responsibility. There are a hundred methods, but there are few to put them to use. Howbeit there are principles, and these may help us to find methods.

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We need clearly to anticipate the coming of the gang instinct at or near twelve years of age and provide with the utmost care that the boy shall find his gang within the sphere of the church influence. School friends and street friends he will have, to be sure; but it's our business to see that his boy-friendships within the church are so strongly intrenched that his outside ones will be of secondary importance. Clearly we will learn to deal with the individual boy instead of with the group.

(1) The boy coming to the age of twelve should, other things being equal, have a man teacher. Thousands of women who have successfully taught boys grant this, and teach only because men are not to be found to do the work. The man can enter more sympathetically into the boy's longing for chums, and can lead him in the trying years as few women can. He will become the boy's big chum, and thus largely decide his choice of other friends.

(2) The church will see that the boy steps into some definite form of club life at about the age of twelve, and this club life will

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draw him closer and closer to other fellows as the years pass, until his dearest friendships are there within the church life and his associations are with those known to the parents. (See the suggested forms of clubs in the Notes under Chapter 4, on page 180.)

(3) The church will enter the boy's life at every possible opening. Is he fond of athletics? Let him be gathered with other boys within the church who are as fond of sports as he, and let them be bound together by this tie. Is he a school boy, eager but unable to keep up with his studies? Let his church friends find an older boy who can help him, and thus keep both busy. Is he a working boy? Let the church maintain a committee of business men who will see to it that the boys of that church are provided with suitable employment under conditions that will hold them to the church.

Satisfy his longings and meet his interests within the church, and he will have little need to go far afield and find acquaintanceship elsewhere.

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It can be done. It has not been done in many cases because we have left his friend-choosing to a kind of chance, or because we began too late to guide him. It will be no easy task at sixteen to break the attachments he has formed; but at twelve or thereabouts, the beginning of his gang inclinations, we may help him to choose aright.

What elements enter into a boy's choice of friends? Let me name but a few:

(1) *Neighboring homes.* When the two homes and the two churches are all within the same neighborhood, with Tom going to one school and his chum to another—or to none—the issue will be a sharp one. If Tom's church gets a real grip on him it may counterbalance the pull of Tom's friend; or, if the friend has no church affiliation through family ties, Tom's church may bring both boys within its influence: which is good.

Where Tom's folks go to a church at a distant point, while Tom's friend goes to a church within a stone's throw, there is a double chance for Tom to decide that the near-by

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church is good enough for him. Many a boy has been lost to the church entirely because his parents maintained a church connection (very dear to them, to be sure) with some distant parish, while other churches, of like denomination, could be seen from their front door. They might better put aside their preferences and go to a near-by church if by that means they join Tom and his friends under one church roof. For the boy's chums are most often those of his own neighborhood, and he will be reluctant to mix with those other fellows who live six days a week beyond the sound of his whistle.

(2) *School associations.* Here the problem becomes more complex. The boy who becomes Tom's associate in school may live at a distant point, may be wholly without church interests, may exercise an unhealthy influence, albeit a powerful one. Safety lies in the parent or the teacher knowing this condition and knowing it quickly; danger lies in delay. Such acquaintanceship need not ripen into friendship; if it does, some parent or teacher is sadly at fault.

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(3) *Like interests.* Two fellows who like to dabble in electricity will begin to run together. Each will have some simple piece of apparatus the other wishes to borrow, or some experiment requires two to carry it out. What more natural than that these two, with like interests, shall join? Why not discover some other boy in the church who is likewise interested in electricity? Why should not the teacher or the pastor get interested in electricity and with these two fellows form a trio with similar aims?

(4) *Athletic associations.* This is a specialized form of number three. To say that the athletic sports of our boys are wholly good is ridiculous; to say that they are wholly bad is imbecile. Many a boy's chief attachment will be toward some other boy of athletic prowess. It will go beyond all bounds, if not guided, and the boy of muscle will become our boy's god; all the athlete does will be right and only right, though it transgress all adult laws. There is good a-plenty in athletics, and it's somebody's business to help the boy find the

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good and escape the evil. Whether he does get good or evil will depend very largely upon the crowd he goes with in his athletic efforts. He will need high ideals; and, after all, our ideals are so often determined by what some other fellow thinks.

In not a few centers the Sunday-school Athletic League has entered the field of healthful games and sports and has banded together groups of boys and young men to get their physical development and their play-life under wholesome influence. Notable city movements in this direction are these of Brooklyn and Chicago.

(5) *Association for evil purposes.* Here I may cause some fond parent to protest that I write too strongly; I beg that you will follow me patiently. It is no wild theory that evil draws some boys together by ties almost unbreakable. In a certain city the leader of a group of Christian boys noticed that he lost his best fellows, one by one. He watched, and discovered that a certain neighborhood group or club was responsible for these losses from

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his ranks. He investigated and found an organization in existence whose initiation to its ranks consisted in illicit relations with a certain girl, after whom the club was named. The business of this other club was to prostitute the clean fellows as fast as they could be secured. Whose business was it to discover the friendships of those Christian fellows before they were led astray? Whosoever it was, he was away from his post.

You, parent or teacher or pastor, never know your boy till you know his friends, and know each new one he makes. I know one case where one young man debauched—or tried to—almost every young boy who grew up in a certain Sunday-school; and that young man held his social place in that community through two generations of boys. This was a case of an adult pervert; and our boys are in constant danger from such as these.

There is another side to this. It may not be your boy who is in danger, but other boys because of him. God help us if it comes that near home! How can you know where your boy stands unless you know his associates, and

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watch the lines of influence that pass from one to another?

It's the church's business to provide a social life for its young people. I have gone along the brightly lighted streets of our great cities and have seen our young people literally swarm into the places of amusement—doubtful places, and some, alas, not even doubtful. I have turned the corner of a street and have come upon a church, sombre and silent. No welcoming light there; no cheery room nor quiet nook where a young man can read or play a simple game; no offer of companionship for the fellow who is longing for it. Coal is high; and the sexton's salary is based on one-fifth its market value.

Many an earnest churchman protests that this isn't the business of the church; that it is not a social club; that it can't compete with the theatres in providing entertainment; that the young folks expect the church to entertain them without cost, while they'll spend half a week's wages in one evening at the theater. with its attendant social features; that—but hold! It's true, every word; and “pity ’tis

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'tis true." But there's one way to be sure to leave a problem unsolved, and that is to quit working at it. No church is likely to win its boys from the street and from the vile show by keeping its doors tight shut to them. When the church shall have done all it can do for the social life of the boy there will be time to cry out its limitations; not till then.

The men and women who make up the membership of the church and who contribute of their means to its support have it within their power to influence some forms of amusement for good. Take, as an illustration, the moving picture show—so abundant in our cities at the time of this writing. It is neither good nor bad, of itself. It may be good or bad. It will be, largely, what the combined church influence of a community demands that it shall be. Certainly it may be preserved as an agent of education and innocent amusement—if only folks want it to be that, and want it badly enough.

There is again the correction of evil amusements by the offer of good ones, just as entertaining to all but the really perverted taste.

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The local church may not be able to carry this alone, but a group of churches, backed by men of means, could unite to give high class entertainments in a public hall, centrally located, and the young people would come—if the work was wisely done.

In every community there are many homes which never entertain a boy from one year's end to the other. Where are the Christian men of these homes? Have they no vision? Are men to sit at ease while boys of the community spend their evenings at the saloon or at the brothel?

There is the home club, whose membership may be a dozen boys. The club headquarters is somebody's home, where, perchance, the boys may meet in a room reserved for them. Their domain is sacred, not even the adult whose hospitality they share forcing himself upon them. But he will be so necessary that they will be glad to have him, if he's the right kind. Such a club might solve at one stroke the question of the friendships of a dozen boys. It might pay some man to give up five or six church offices and spend his life for a dozen

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boys. It would be great for the boys—and boys grow to be men.

O man who claims to love the Man of Galilee! Have you no love for the boy who is fighting his life's battle for purity and righteousness, and who needs the help of your influence and the safeguarding of your home life? Have you *one evening a week* which you can dedicate to the work of the Master through the life of some boys? Many are doing more, I know; my plea is to those who are doing nothing.

There is a class of church men who spend all their time keeping the machinery of the church in motion, with their every available hour taken up with Boards and Committees. I had a toy engine with a big fly-wheel; the utmost the engine could do was to run the fly-wheel. If I put on a load ever so light, the engine stopped. When the men of the church get so consumed with running the machinery that they have no time left to impress themselves upon the boy-life of the community it is time the machinery was simplified, or the

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work of running it better distributed. I have been "committee-mad" and know the disease.

It has been said that many a man hesitates to "big-brother" a boy because the man's life will not stand the scrutiny of the boy's clear eyes. It may be so with some; I'm sure that it's not so with those to whom I make the appeal; which is, in short, to save the boy from evil friendships.

Chums, and other phases of the friendship problem, are discussed by writers mentioned on pages 178.

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THE church doesn't really care what the boy reads.

If we—who make up the church—really cared, we would, among other evidences of that fact, surely know *what* the boy does read. Now, really, do we know what he reads? We know just this much: All he tells us. It's the business of some adult to know what a boy reads, as it is the business of some adult to know where the boy spends his time, and with whom.

The average boy reads what he pleases. To let him eat what he pleases is wrong; it hurts him physically. But to let him choose his own reading, even to the possibility of seriously disturbing his thought life—well, after all, what can we do? Of course, a jaundiced liver is more easily diagnosed than a yellow streak in the boy's thoughts, and there are medicaments for the former. Who shall

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be so keen as to diagnose a disordered thought life, and treat it wisely?

How utterly indifferent we are to the boy's reading, and yet by its proper control the whole boy may be directed. When we awake to the possibility of reaching the boy through books then we will care what he reads; then the parent, the teacher and the pastor will see that he reads aright.

To be concrete, let me illustrate that last paragraph somewhat. A parent says: "I can't find out what life activity Harry is interested in; I've asked him over and over again and he doesn't know himself." Of course he doesn't. That's the place where his parent comes in. Don't expect the boy to be his own parent. Have you tried books? Every activity of human life has been told about in books. In the achievements of others he may discover the field in which he would like to achieve.

Is he selfish? Give him books in which generosity plays a part, and self-forgetfulness brings happiness.

Is he surly and uncompanionable? Give him books in which a sane, happy family life

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prevails, and in which there are people who are easy to live with.

Is he untrustworthy even to falsehood? Give him books which place the emphasis on reliability and honesty.

Has he come to the questioning age, where his father's faith is no longer sufficient for him? A few books may carry him safely through.

To multiply examples is useless. The point is: There is scarcely a situation in a boy's life which may not be met helpfully by a book.

The discerning reader will at once take issue with me unless I disclaim absolutely every book of the wishy-washy type which has so discredited our Sunday-school libraries these many years. Our contempt for these is boundless; supposedly boys' books in which "sissy" boys lived angelic lives, and girls' books which were nauseating in the over-sweetness of the characters. The past tense has been used as if all these were "has-beens"; the pity is, many of them are with us still.

Nor can we conceive that any sane adult will say: "Now, James, you're not always

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truthful; here's a book I want you to read to help you learn to be truthful." Such a course will make James hold the book in the same esteem as he holds Jamaica ginger or an herb tea.

Let me paint a picture out of real life. There was a man who greatly desired to direct the reading life of a boy in his home. This man announced that he had decided to get up a library of boys' books, just to loan to the fellows in the neighborhood. And by ones or twos the books came home; "dandy" books the boys said, and the man thought so too. And the boy in his home always had first choice, before any other boy. It remained with the man himself to decide what books came home, and just when the right book should come home. The boy did the rest. That man to-day directs the boy's reading, and the boy doesn't know it. Yes, it's a true story.

The public library sometimes proves a blessing to the boy. It's largely a matter of the extent to which the librarian in charge of the books really helps the boy in his selection. The open library shelf, where, without direc-

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tion and guidance, the boy may help himself to any book is boyhood's misfortune.

The church that surrenders its privilege of directing the boy's reading makes a mistake. The nearness of the public library does not relieve those who have the boy's welfare at heart from helping the boy in making his book friendships. With the advent of more books, easily secured, the boy needs guidance more than ever.

Ideally the book-guidance should be on the principle upon which Chinese Sunday-school work is done in this country—a teacher to each pupil. And, ideally, God has set people in families where children may have parental direction. But our ideals are seldom achieved and some man may have to be book-guide to dozens of boys.

The church can help the boy in this matter by educating his parents until they realize their responsibility. In many cases this will be done through the pastor, whose education fits him especially to help at this point.

Then the church can help its boys through the Sunday-school library. If that feature has

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been abandoned, it may be the best time to begin; we can begin over new. Such a library needs to be under adult care, and for the sake of the boys at least, needs to be directed by a man who can remember when he was a boy.

It is not to be supposed that a boy 16 years or 17 years of age can be put in charge of such a library and carry it on successfully. Not infrequently some boy at this restless age who is about to leave Sunday-school is kept a little longer by making him librarian. Such a course is usually a mistake. If some strong adult is librarian, it may be well to make the boy an assistant, but most certainly the Sunday-school library will not amount to much unless it is under careful adult direction. It can contain books of travel and adventure, historical fiction, virile biographies, books of science and invention, and books with a decided religious atmosphere.

Under the classification of travel and adventure, great missionary stories can be introduced. Let them stand or fall on their merit, and take their place with other books. Don't set them apart in a glass case and

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expect them to be eagerly read as a matter of duty. There is no better way to stimulate the missionary spirit than to circulate such books along with others.

The Sunday-school library may not be available, but a public library may be near by. Not infrequently the librarian will send a loan library of 25 or 50 volumes to the Sunday-school, there to be loaned out to the scholars. And the selection will be made by the Sunday-school librarian.

Regardless of other plans, the church will aim to help the boy in his reading through the medium of the teacher. After all, the Sunday-school teacher is the real representative of the church in its work for the boy.

Here the man teacher again has the advantage over the woman. His memory should enable him to draw on his own boyhood interests, and his present touch with the boy should prepare him to modernize his viewpoint to meet present needs.

Such a teacher will not announce a set program of reading for his boys, however completely it is arranged in his own calcula-

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tion. He will rather "discover" a book from time to time, drop a word or two about it, and then loan it about as it is wanted, or send the boy to the library for it. Plan he will have, but it will never be evident to the boys.

But what of the boy who will not read? Is there anywhere such a boy? True, there are boys a-plenty who are said to detest reading, but so often I've found that they gained that reputation by disliking the reading that adults told them they must read if they read anything. I've seen this same boy *reading assiduously* the kind of book he liked.

How would it do to recognize the boy's likes and dislikes and start at the point of his interest? Oh, no, not with the really pernicious thing, nor ever with the dime or nickel blood-and-thunder tale (though, if this were bound and sold at \$1.50, and 100,000 were sold before the book was issued, this very tale might be all right for his mother or his sister!). But the boy lives in the heroic age; start there. I can hardly conceive of a boy refusing to read "Fighting a Fire," by C. I. Hill. And if he reads that *or any other book of my selec-*

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tion I'm on the road to the control of his reading by that very fact. True, we will need good, honest common sense and need to meet him at the point of his interest and not to lower our standards. And that will take all the care we're capable of. But it can be done, and little by little we can cultivate his reading tastes until he will enjoy reading that lifts him up and stimulates him. There may be boys who will not read anything. I've never discovered them yet.

It is an interesting fact to note, right here, that probation officers of Juvenile Courts have found it possible to influence boys by a selected course of reading. If the average delinquent boy, intellectually lacking as he often is, can be reached and stimulated this way, how unfortunate it is that those who work with Sunday-school boys should so utterly fail to use this agency for the boy's good.

We may well labor for the development of the reading habit in the adolescent boy. If it is so that school duties are so onerous that the boy has no time to read, there's something seriously wrong with the school arrangements!

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All about us we see men who have never cultivated the reading habit. They let the pressure of business cares and family life weigh down upon them and become so engrossed with these things that they never get a vision beyond the pale of their own little lives. They read a newspaper, perhaps two, but the true reading sense is utterly lacking, and they go through the world devoid of the companionship of books. Sometimes business brings them success, and in later life, leisure; but of what avail? It comes too late for them to learn to read; the friends and companions of early life pass out, and they are left—lonely.

Let us save our boys from this. Let us see to it that they learn to read, read with discrimination and with interest. It's a duty you and I, his elders, owe the boy.

By the way, shall a boy read the newspaper? That question was asked at a recent convention. We may truly sympathize most earnestly with the one who asks it. How we have all wished that our boy might not see the stories of crime and passion portrayed in

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public print! But we need to be sane in all things.

There can be no good reason for forbidding the boy to read the newspapers while all the other members of the family continue to read them. The boy would not long be absolutely obedient if we did forbid him. Not to read the newspapers will rob him of an intelligent grasp of community and world affairs to which he is entitled. The newspaper is an institution of such magnitude and usefulness and so widely in evidence, that it simply cannot be blotted out of a boy's life by a command.

And finally, the newspaper isn't the only agency through which he will learn the evils which the newspaper portrays. This would be no argument in behalf of the newspaper if this stood as an agency of evil alone, with no atoning good. I've seen some people mightily concerned about the newspapers their boys read, while all the while their boys were learning through evil companionships the very evils of which the newspapers spoke as having transpired in other lives.

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First, let the newspaper which comes into the home be a clean one. There are enough of these which do not thrive on lust to make any parent guilty who takes any other kind. If I had to choose between a clean newspaper which didn't preach my kind of politics and a dirty one which was stalwart (on my side) to the backbone, I'd take the clean one every time, and get my politics some other way.

Second, let the father give the newspaper its proper time and no more. When a man buries himself in his newspaper by the hour, and denies himself to every family interest, why shouldn't the boy be a newspaper devotee, too?

Third, build the boy up morally so that the rehearsal of wickedness will offend him, not please him. Teach him to hate impurity and dishonesty; he'll need that teaching in a score of instances besides in reading the newspaper. The portrayal of the wickedness of men need be no snare to him if his every fiber is infiltrated with a hatred of evil.

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Yes, we may give the boy the newspaper to read; but we should be mightily distressed if that's all he learned to read.

Those who are seeking helpful lists of books for boys will find several mentioned on page 179.

**The Boy
and
His Body**

The Boy and His Body

“**T**O be manly in muscle, mind, and morals.” This was the answer of a boy of thirteen when asked to state his greatest desire. His use of this quotation was no empty phrase, for his every act confirmed this as his ambition.

To be manly is the desire of every normal boy, and the appeal to this desire is logical and wise. We have no adequate grip upon the resources at our command until we know intimately the problem of the boy's body.

In the period between twelve and sixteen years of age the boy emerges into a time of tremendous storm and stress. It is the dawn of physical manhood. The functional changes cause great mental disturbance, and in some way, not fully understood, spiritual susceptibility is very marked at the very time when the boy is in this state of physical transition. This, in brief, is a statement of conditions to be faced.

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Along in these years will come a fight for almost every boy, a fight too often lost. It is the fight not to be impure.

A careful man in a city community recently interviewed two hundred boys in one year, and ascertained that 163 of them had formed marked evil personal habits. Of the two hundred, only one was not able to explain the origin of human life; forty-seven had been instructed to some extent by their parents, and most of these had received their instruction in the form of warning after being detected in wrong practises. That is, 152 had secured their information *outside of the home*.

This is not an isolated condition; nor is it pleasant to contemplate. Because unpleasant, it has been found easier to leave it alone than to face it, and because of this reticence many a boy has fought a losing battle alone!

Christian folk who think have come upon a better time, and the physical boy is no longer a subject for whispers. The boy is entitled to understand the Creator's provision for change from boy to man, and the boy's education is

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not complete until he does understand this matter.

Careful inquiry has elicited the information that a vast number of boys are fairly well posted about the origin of human life before they are eight years old. It is clear that at this time and for some years after they are directly under the mother's care. Hence it should be the mother's privilege as well as duty to instruct the boy in the simple essentials of his own source of being.

At twelve or sooner the boy's father should assume the responsibility of special instructor, and should naturally, and without undue emphasis or sense of dread or of shame, carry the boy along, step by step, through the years of his physical trial; and he should see that the boy understands his bodily functions and those to which he is heir. There is no other safe way. It is the height of folly to assume that the boy can be kept in ignorance, or that it is for a moment desirable that he should be kept in ignorance, even if he could be.

Said a father of a fifteen-year-old boy not long ago: "I've never spoken to my boy

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about these things, and I don't know how much he does know." "He knows about all there is to be known," said his pastor, who was standing by. And the father almost staggered with surprise. The minister, at the right moment, had done his full duty, and he and the boy walked together where purity and knowledge dwelt; but the minister found the boy already instructed by other boys.

The parents are not generally meeting this responsibility; in nothing are they more remiss. The public school, with its mixed classes, is able to do but little. Where, pray, will the boy get the instruction he needs?

A man whose life-work was the upbuilding of boys said to me: "What are the church people doing to help their boys? I come in contact with about four hundred boys, and I can do my duty toward them. But think of the thousands of boys in the Sunday-schools of this city, boys who will never be properly instructed in these things unless their Sunday-school teachers do their duty. Can't you get the church to realize its obligations to the boys under its care?"

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It was an urgent plea. Verily, the church has its duty here and the doing of it will call out its wisest leaders. In what ways may the church help?

(1) To some wise women should be committed the task of assembling the mothers of the church, and upon these should be laid the burden of early instruction. Helpful literature may be had at small cost by addressing American Motherhood, Cooperstown, New York.

(2) In a recent instance the pastor of a church and two adult workers with boys called together the fathers, especially inviting the fathers of boys in the Sunday-school. To these men was explained the prevalence of immoral habits among boys and the acute need for instruction. These fathers were so grateful for the information given them that they unanimously called for another meeting, when more were present and the physical director of the Young Men's Christian Association, himself a physician, told them what a growing boy should know about his body, and why.

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Such a course of action is open to every local church, and should be but the beginning of systematic emphasis—no part of which should be frequent meetings nor much talking.

(3) The man who teaches a class of boys in the Sunday-school is wholly negligent if he lets a boy grow up under his care without the knowledge to which every boy is entitled. If the parent shirks his duty, who else remains to do it? One personal, direct, manly presentation of the physical facts of life may be enough; and two such talks may be one too many. At the right time such a man should appeal to the desire of the boy to be manly and strong, and should show him, in all simplicity and frankness, how immoral actions will make him less of a man. There should never arise the need for trying to frighten the boy by pictures of dreadful insanity and the like; the emphasis should not be upon wrongdoing, but rather upon the wisdom and healthfulness of right doing.

(4) The man who seeks to aid a boy personally, whether parent or teacher, will find

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much help in various books. There is a serious question as to whether books of this type should be put into the hands of boys to read; but the man who masters the facts of such helpful books may so wisely do his duty that there will be no need to put any book into the hands of the boy himself. As to the wisdom of that course, there can be no question.

Quite recently a father of two boys told me how he had presented the primary facts of life to his two boys, both under twelve, after he himself had read several books of the type I have mentioned. After telling the boys how the mother carried the baby body near her heart for ever so long he said: "Don't you see now, boys, why I loved my mother so much?" And from that moment there was evident a tender regard and thoughtfulness for their mother which was very marked.

(5) Parent and teacher and pastor should be able to detect in a boy the marks of immoral practises. The shifting look and unwillingness to meet one's eye, the drooping head, excessive tendency to solitude, sullenness, un-

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truthfulness—all these may mark the forging of the chain of evil habit. Their presence in a boy should never condemn him, but the reason for their presence should be fully understood by the one who seeks his highest welfare. If our duty is done by the boy he may be helped to win his fight before these effects are brought about.

(6) Once and for all the false hope should be abandoned that because the boy has been reared in a Christian home he must perforce be free from solitary vice. Unless his home life carried with it wise instruction and full confidence between parent and boy he is quite as sure to have to fight his way to purity as is the other boy who has been reared almost without a home. In fact, late hours, highly seasoned food, excess of pastry (especially at night), and lack of physical exercise are all contributors to the boy's danger; and these may be the accompaniments of the home which stands high in the social and moral scale.

Said a leader of boys, as he presented a photograph: "Here is the photograph of a

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little chap who is having the fight of his life—but he's winning!" And the photograph pictured the face of as fine a fourteen-year old boy as one could hope to look upon. His home was all that could be wished for, his parents nearly ideal. But his good friend, the older man, had come to him in the nick of time—and the battle was being won for the boy. But if that boy was on the road down hill, then any boy may be.

Happily, not all of our work for the physical boy need be corrective. There is a vast deal of constructive work. The little chap of twelve, with puny limbs and shoulder blades that may be forced to meet each other only over a gaping hollow, has a right to be a "husky" boy. That should be his heritage.

There is a false notion that the boy who needs physical development must go to a costly gymnasium to get it. The gymnasium is not an essential adjunct, useful though it be. Here, at the point of the boy's physical need, the wise Sunday-school teacher may get his first vital contact with the boy's life. Let him become the boy's physical mentor, leading him

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in wise ways to a healthy physical development, flushing pale cheeks, straightening drooping shoulders, hardening flabby muscles, putting spring and agility into every step.

Why not? Both he and the boy will be better for it.

The teacher may find it possible to join a near-by Young Men's Christian Association and learn in the gymnasium the simple movements necessary for a beginning with his boys; or, a proficient student from the gymnasium may be brought each week or twice a month and put the boys through a vigorous physical drill, even without apparatus. This is often done, and at small cost.

The teacher who is deprived of near-by facilities for getting his own instruction may secure it by means of many excellent books or by correspondence with some responsible physical director.

Having the boy's physical welfare in mind, we shall want to keep him free from the use of tobacco during his growing years. The prevalence with which tobacco is used, the fact that his father and the preacher may use

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it, and its widespread use among young men—all these conditions make most difficult any strictly prohibitive campaign. But even the man who uses tobacco will assent to this—that the boy will do well to postpone its use until he is full-grown. To this end, at least, may the wise leader direct his efforts.

There are intense souls who allow their convictions to run away with their good judgment. They assume that the boy who smokes is a moral pervert, almost in the clutch of Satan. Believing this, they treat the boy with disgust and loathing. How many boys, think you, has this method saved?

Until there is a well-defined public sentiment about the use of tobacco (and that public sentiment is growing rapidly) each boy will have to be shown to his own satisfaction that the highest attainment of bodily vigor is not possible to the tobacco user. It is easy—but senseless—to grow red in the face and contend that every smoker is horribly wicked and meets an untimely end. The boy knows better. Let us be sane.

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And what of rum? Here may the issue be sharply drawn. Total abstinence is no longer the sign of a crank. Indeed, to be a total abstainer is great capital, political and otherwise. The saloon's business is now clearly understood: To cripple men, physically, mentally, spiritually.

Here, as in the other temptations discussed, the appeal to the boy's desire for manly strength may be made very effective. The boy below sixteen is not likely to be severely tempted to drink unless his home influence has been very lax or positively bad. But these must be our years of character-building and principle-sowing, and no boy under our care should reach sixteen without hating rum with all his might and strength and knowing why he hates it. Our fight should be made to save him from the first glass.

This effort in behalf of the boy physically is fundamental. His mental growth and his spiritual adjustment are more closely dependent upon the condition of his body than we have been willing to admit. His abundant physical energy is God-given. If the church

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would make a man, four-square, it will need to make a full-fledged boy.

On page 180 mention is made of a few pamphlets which will aid both the boy and the adult leader.

**The Boy
and
His Vocation**

The Boy and His Vocation

OF the boy's leisure time we have written somewhat in detail; but how shall it be with his vocation—whether school or work? Has the church any duty there?

But a little time before I write a boy came to me in distress. He was in trouble at school. He had copied his history notes before the teacher had wanted them copied! The horror of this gruesome deed was so great that the teacher in full flood of righteous (?) anger had snatched the notes from the boy's book, torn them to bits, thrust the fragments into the boy's hands, and ordered him to copy them over or leave the room. The boy promptly left the room. Incidentally, the notes were done almost with the precision of engraving, and represented hours of time.

The boy had committed an aggravated assault on the school system. What are a few boys more or less—if only the system be preserved?

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He came to me after Bible class. His father was out of town, his mother easily disturbed. He was practically under suspension and was ordered to bring his mother to the principal—he, a big boy in the high school, to bring his mother to get him through with the principal. It was my privilege to interview the principal and get him started right again. I was to him the church. Was it not good that the church could be his helper just there? To reinstate him in school was one good thing; to help him to discover his place in the scheme of authority was better.

What a hapless chance pursues the average boy's educational plan! He enters the hopper and is fed through, and comes out somehow at the end—if he doesn't come out before. That he gets some education in spite of the machinery is to the everlasting credit of patient, painstaking, efficient, self-sacrificing, able teachers. But in the average school he gets little to help him to discover his individuality. Sometimes a parent is able to help him to undo himself from the tangle of fifty other

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boys in his schoolroom, and find himself; but not often.

Does the church care whether he is educated or only stuffed? It ought to. If he is educated, he may become a productive factor in the community, and the church life is vitally related to the community life.

So the wise church (of course, we are the church) concerns itself with the boy's school life, to see: (1) That it is efficient—that his teacher is a real teacher and not a figurehead, that the school equipment is sufficient, that the school sanitation is correct, and that he studies not too much but studies thoroughly.

(2) His school life must be adequate. He is a man in the making. A good share of his boyhood hours and effort are spent under school direction, and this expenditure should help him in the man-making process. Some day we shall learn that there is an education apart from books and apart from fads; and then we will understand why the grammar school principals of a certain city excuse their pupils at stated times so that they may go to

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the Young Men's Christian Association and take swimming lessons.

There will yet be a school plan that will prepare a boy to *live*, and the church will have a hand in framing it. And at no point is the church's influence more needed than in seeing that the school life shall be on a high moral plane.

The school principal who traveled with his athletic team and advised them to seek the company of evil women, himself setting the example; the school principal who visited the "licensed" district of his city at stated times openly, and whose explanation was that he did this to maintain himself in right moral relations with his girl students—these, happily, are rare. But they did these things, not for a week, or a month, but for years. And the church cared not that its youth went to them for instruction, for had it cared, these would not have held their positions thirty days.

The church can mightily afford to concern itself with the morality of the public school teaching force to see that its boys are not corrupted faster than the church can teach

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them righteousness. That the great body of men and women school teachers is so absolutely beyond reproach makes it an easier task to spot the lepers, and aggravates the sin of neglect.

This is a good place for the church to concern itself with the boyhood life of the community, and to use its influence to see that in every school, whether next door or across the city or county, the teacher's life shall stand for high morality.

(3) His school life should have a definite aim. Ask a boy what he goes to school for and you may be told "to learn." Ask him what he learns for, and you may get no further. He is entitled to have an objective which he grips and which grips him. If the church shows him a vision of life's possibilities even the school boy may gain such an objective.

What of the time when the boy's vocation takes him to the shop, the factory, the office? That we touch his life but lightly here is evi-

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denced by the gulf which yawns between the church and the man who works with his hands. Mighty men of valor are trying to secure a closer brotherhood between the church and labor. If the church vitally energizes the growing boy as he becomes a laboring man the passing of a generation will solve the problem now seemingly unsolvable.

Somebody must care whether the boy works proper hours and is properly paid. What agency should be more concerned for him than the church? Lovejoy, of the National Child Labor Commission, tells of a minister who labored for months to get into his Sunday-school a group of boys whose daily occupation was to work in the fiery heat and glare of the glass furnace from eight at night till three in the morning; and yet during all his months of effort this minister never once visited the plant to see what those boys endured! Getting the boys into the Sunday-school would have been fine if only it had been preceded by getting them out of the glass factory.

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I wonder if the cry of little children is not sometimes heard in heaven above the prayers of their merchant-masters who sing and pray in the church supported by their own munificence! If the church cares not whether the child of tender years shall work instead of play and learn and grow; if it cares not whether children shall drain their life-blood out at the loom or in the breaker; if it cares not whether young boys shall breathe dust-laden atmosphere whose toll of death is swift and sure; if the church cares not, who will?

The church-going men of any community could, in all probability, compel the rescue of the working boys from the slavery of hurtful occupation if the conscience were a bit more tender and responsive.

Has Charlie, the boy who works at the factory, a fair chance of promotion? He may not have thought that far ahead, or may see no way to help himself. His pastor or his Sunday-school teacher, with more experience, may acquaint himself with the boy's position and prospects, and may, by an interview or

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two, find among the men of the church one who will place Charlie where he can grow. How would Charlie feel about a church that does that? And, merely as an experiment in economics, what value would Charlie, the skilled artisan, be to the church as compared with Charlie, the cheap mechanic? It would be worth a church meeting in Charlie's boyhood days, just to find a way to multiply by two his worth to the world, and his value to the church, and his investment in his own life.

The boy who works has as large a right to the stimulus of ambition as the boy who goes to school and college. There is little to encourage him in keeping this ambition alive. A visionless home, companions of low ideals, the ceaseless rattle of machinery or the grime of the oil and smoke—really, now, where would our ambition be if nourished by these things? What a boon to the boy if the church in its contact with him shall fan his little spark of ambition and help him to keep it alive. How the days may be enriched as the boy holds his head up, and does his daily task with dignity and skill, because he is ever inspired by the

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vision of accomplishment in the great to-morrow. Surely, the church has a threefold mission to the working boy—to protect him, to guide him, to inspire him.

How gloriously the church has met its responsibilities is testified to by the lives of many who read these pages. As I write there comes to me the grateful memory of a young man who was my "big brother" through five or more of my early working years. It was he who suggested my occupation, who encouraged me in the days of hardship, who sought my advancement, who safeguarded my leisure hours. He was my boyish conception of the church; he was the human interpretation of the church. He has long since gone, but my gratitude to him is boundless, and in his life I see what the church can be to the boy who works.

As the boy's vocational ideal takes form it will be modified by many influences. Not the least among these will be the examples of

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efficiency he sees before him in adult life. How will the administration of the church affairs affect him? Most assuredly a slipshod management of business details or of public services will play havoc with him; and punctuality, efficiency, and business method will ever prove a stimulus to him in later years. Here, again, is a vital point of contact with his life.

In the real business of the boy's life, his school or work, the church may be a factor or may be a cipher. Which shall your church be?

Some further discussion of these phases of the subject will be found in literature mentioned on page 181.

**From
Boy
to Man**

From Boy to Man

A seventeen-year old boy talked with me freely but a few nights ago. And while he talked I noticed that in thought, in action, in *experience*, there was more of the man than of the boy. And yet but a little time before I knew him as a boy; and to-morrow when I play ball with him out under the skies, he will be a boy again. How strange a mixture he is! Where does the boy cease and the man begin?

The emphasis in these chapters has been put on the boy of the early adolescent period, twelve to sixteen, because of the conviction that nine-tenths of the battle will be won if we secure the right relation between the adult and this younger boy. But no study of boyhood will be quite fair which fails to take notice of the critical years from sixteen up. Critical under any conditions; doubly critical if we haven't reached the boy before his later teens.

In the earlier period he has faced the personal physical temptation; now he must meet

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the social evil. I asked a high school boy: "Is there much self-pollution among high school boys?" He answered: "I don't think there is; but there's more going with bad women than anybody dreams of."

Is that startling? Did he state a general condition, or was his observation too limited to be of any value as a criterion? We have not a decisive answer to that question yet, but we are coming very reluctantly to fear that he has pictured a very general condition. Of one fact there can be no doubt: The man of impure life has usually acquired his habits before he reaches maturity. If, as declared, fifty per cent of the young men of this country have been touched with social disease, we have to look to the years before twenty-one for the beginning of the evil.

It isn't pleasant to stir up the subject of the social evil. There are many more pleasant things to talk about, and there are sins not so repulsive with which Christian men would prefer to deal. But the social evil is here, and the young fellow who listens to you in Bible class, or who ushers people to their places in

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the sanctuary on Sunday morning, or who visits your daughter, is "up against" this temptation; and, all too often, has gone down because of the ignorance imposed upon him by a silent home.

Such a young man needs the instruction of a Christian physician—but, he needs it *before* he is polluted. He needs the friendship in a peculiar way of a virile, sympathetic man, who can help him over places which he, as a boy, had to climb.

It may be important for the pulpit to discuss on Sunday morning whether there were one or two Isaiahs, but it will not help the fellow I know to win his big fight. If the minister can show him that there are just two extremes in the moral world—sin and righteousness, and that there is just one cure for sin, and that is righteousness; and then if the minister can get near to that young man, drop his pulpit mannerisms, and talk in terms of the fellow's daily life—why that will be a discourse worth while. I would rather preach that kind of sermon than win the unstinted applause of a thousand auditors who forget

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what I was talking about before nightfall. Many preachers are doing that kind of work to-day; young manhood is grateful to them. The minister and the teacher have been too long silent on the matter of the young man's most severe temptation.

Said a young woman teacher not long ago: "I'm losing my hold on one of my boys; he's been with me eight years, and now at twenty he's my greatest puzzle." "Has he got a girl?" she was asked. "Yes; and that's the real heart of the trouble." Poor, misguided teacher! Why that isn't any trouble at all, if she's the right kind of a girl. It simply means that your responsibility has been increased; where before you had one, you now have two. You may not like her, of course; but he does, and after all, he is the one concerned.

There is one choice way to lose him, and that is to try and discount the girl in his eyes. The loss of the boy—and the girl—from the range of your influence can almost be guaranteed by this process.

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When a boy comes toward maturity it's a great thing for him to have the companionship of a pure girl. Many a pitfall yawns for the boy who has no such companion. Unwise teachers have deemed it to be their duty to censor the boy's choice of friends, *after the choice has been made*. There's a better plan, but it goes back to the friendship-choice of the younger boy, and to the implanting of high ideals. But let us recognize that not to have a "girl" in young manhood may be much worse than to have one.

Long before he is twenty-one the boy should have outgrown the process of playing recipient, and should be doing for others. If there is one secret of attaching the boy to the church which the church has been slow to learn it is this. The boy's religious life seeks expression, and usually finds no chance for it.

The young man of 18 to 21 makes a capital "big brother" for some homeless little chap; it will keep them both straight. He may make a choice leader of a Bible class of younger boys, but the school has been reluctant to try

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him out. Giving him a few papers to distribute at a Sunday-school session, or a few books to gather up, is no adequate channel for the expression of the surging life that bounds within him. He needs a higher rating, and when we give him that, we will be little concerned about "holding" him. We may even have to be alert to keep up with him in his zeal.

Almost surely will the young fellow approaching maturity pass through a period of religious doubt. It may manifest itself earlier, but it will more likely reach the crest of the wave in this second period. It has been suggested that up to a certain age that which his father believes is good enough for the boy; later the boy must determine what he believes for himself. He may still believe as his father does, but it will not be a vital part of his make-up until he appropriates it as his own belief. Or, he may go far afield and believe something radically different from his father's convictions; in either case he will not settle down

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until he has found his own belief and is not dependent upon that of another.

In this readjustment, with physical forces in turmoil, with mental vision confused by the thousand calls from without, there will come the time when there seems to be no reality. The real things of childhood have proved but toys, the real interests of manhood have not yet been evolved. Is there any reality after all?

It is a time when the utmost patience must be exercised, and when results must not be looked for over night. Said a young chap to me: "I'm a failure; I will never be a credit to any one." My reply was: "Keep steady, old man. I've been through it. I know the sensations. When I was at that period of my life older men had faith in me, and I came through all right. So will you. Don't concern yourself about explaining everything in the spiritual realm. Be satisfied that you know two things: That there is sin, and you don't want it to rule you; that there is a cure for sin, in the acceptance of Jesus Christ as a personal Saviour. And nothing else is essential. When the days of stress and uneasiness are over you

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may calmly and quietly become an inquirer after reasons why these things are so. Just now, accept them as simple essentials."

That kind of a presentation may not cure the trouble, but it's a great steadier. And it may also steady the adult who delivers it, and make him patient and willing to wait till the storm of doubt is over.

And so, even while we are looking at him and wondering at the changes through which he is passing, our boy will grow to manhood.

What kind of man will he make? The kind of man we want him to make, *if we want this in real earnest*. I live but one life, and may live that one all too poorly; but I have a vision of a better life, that some man coming after me may live. I spend my time, my thought, my money, my very self, in imparting that vision to a few young boys. They see it! They live it! And my life, weak and faulty, is reincarnated in theirs, stronger, finer, greater, than I have ever dared to be.

Is it worth while?

Under "Notes and Books," immediately following this chapter, will be found a number of practical suggestions as to plans, and the mention of helpful literature.

**Notes
and
Books**

Notes and Books

The addresses of the various publishers mentioned in the following section will be found on page 188.

Chapter I

The Boy Himself

Those who seek a larger knowledge of the characteristics of adolescent boyhood can find very helpful discussions of this subject in the following literature:

Adolescent Boyhood. By H. M. Burr, 1909. 111 pages. 75 cents. Seminar Publishing Company. This is a careful study of the effects of the adolescent period on the boy—physically, mentally, spiritually, and in his social relationships.

Pedagogical Bible School. By Samuel B. Haslett. 383 pages. \$1.50. The Fleming H. Revell Company. Certain chapters of this book are given to a very thorough discussion of adolescence in both boys and girls.

Training the Teacher. By A. F. Schauffler, A. A. Lamoreaux, Martin G. Brumbaugh, Marion Lawrence. 270 pages. 50 cents. The Sunday School Times Company. A few chapters of this book are devoted to marked characteristics of the several stages of childhood and youth.

Those who wish to study the relation of the adult to the boy can profitably make use of the following books:

The Boy Problem. By William Byron Forbush. 219 pages. \$1.00. The Pilgrim Press. This has long been a standard book on the various phases

Notes and Books

of the boy's relationships. One chapter is devoted to the boy's relationship to the church.

Winning the Boy. By Lilburn Merrill. 160 pages. 75 cents. The Fleming H. Revell Company. This is a thoroughly readable and interesting statement of certain principles which should govern the adult's dealing with the boy. The book frequently takes the form of anecdote and will be enjoyed by either the parent or the teacher.

Reaching the Boys of a Community. By various contributors. 252 pages. \$1.00. The Y. M. C. A. Press. Contains sixteen articles contributed by various men, among whom are several recognized experts in boys' work. The subjects discussed take a wide range, but all relate directly to boys.

Building Boyhood. By various contributors. 243 pages. \$1.00. The Sunday School Times Company. Similar in arrangement to the book described in the previous paragraph, but containing entirely different material. A number of the articles are of marked value.

Those who seek to study the boy's viewpoint will find helpful material in either of the following books:

Being a Boy. By Charles Dudley Warner. \$1.25. Houghton, Mifflin & Company. This is a recital of the author's recollections of his own boyhood in New England. Interesting and readable.

A Boy's Religion from Memory. By Rufus M. Jones. 141 pages. 75 cents. Ferris & Leach.

Notes and Books

A plain story of what a thoughtful man remembers about his boyhood view of religion. He was raised in the home atmosphere of the Friends.

✓ **Boy Life and Self-Government.** By George Walter Fiske. A most thorough and readable discussion of the boy in all his relationships. One of the few books which would seem to be practically essential to any library covering this subject. \$1.00. Y. M. C. A. Press, New York City.

Boy Scouts of America. Handbook of the Boy Scout movement. Very suggestive to everybody who is meeting boys, whether organized on the Scout plan or not. 25 cents. Boy Scouts of America, 200 Fifth Avenue, New York City.

Chapter 2

The Boy and His Home.

How to Secure Normal Home Relationships. A paper by Professor G. Walter Fiske, Oberlin College. This paper appears in the book entitled "Building Boyhood," mention of which is made in the notes under Chapter I. Professor Fiske's paper is a most excellent presentation of the parents' difficulties and of their duty to the boy. It is valuable either for teachers or for parents, and is concrete and thoroughly helpful.

Boyhood. By Ennis Richmond. 154 pages. \$1.25. Longmans, Green & Company. A helpful discussion, which relates more particularly to the training of the younger boy in the home.

Bringing Up Boys. By Kate Upson Clark. 226 pages. 50 cents. T. Y. Crowell Company.

The Kind of Home Which Makes the Right Kind of Boy. By Francis G. Peabody. Article in "How to Help Boys," 1902, page 5.

Notes and Books

The Epigram Series. Bits of verse, stimulating epigrams, occasional Scripture passages. Each selection is handsomely printed on heavy card-board, postal-card size. An annual subscription of \$2.00 provides a small frame, mission style, with removable back, and the first card. Every two weeks through the year of the subscription a fresh card will be sent by mail, containing a new motto or other selection. Designed especially for the boy's room, with a view to keeping a striking thought before him all the time. Selections are made by Eugene C. Foster. Published by the Boys' Printing Club, Y. M. C. A., Detroit, Mich.

Chapter 3

The Boy and the Sunday-School.

The Boy and Bible Study. By Fred S. Goodman.

A paper which appears in the book "Building Boyhood," described in the notes under Chapter 1. A careful discussion of the question as to whether a boy can or cannot be expected to become interested in Bible study. It contains valuable principles for the guidance of leaders in Bible classes of boys.

The Boy's Religion. By George E. Dawson. A reprint of sixteen pages. 10 cents. The Y. M. C. A. Press. A brief analysis of the boy's religious life, with suggestions for its nurture.

Religion in Boyhood. By E. B. Ledyard. 91 pages. 75 cents. E. P. Dutton & Company.

Missionary Methods for Sunday-school Workers. By George H. Trull. 245 pages. 50 cents. The

Notes and Books

Sunday School Times Company. Methods successfully used to educate young people in missionary interests and activity.

If you are seeking a list of courses of Bible study which might be used with various groups of boys, you will find an excellent list in the book, "Church Work with Boys," by Dr. Forbush. **50 cents.** Pilgrim Press, Boston and New York.

Chapter 4

The Boy and His Teacher.

There is a great abundance of printed help for one who wants to equip himself with the principles of teaching. The first book mentioned in the following list is designed especially for those who wish to teach boys; the others relate to teaching in general.

Starting to Teach. By Eugene C. Foster. **40 cents.**

 The Y. M. C. A. Press. A book for leaders of boys' Bible classes. This is a very elementary book for those who are just beginning to teach a class of boys, or who are expecting to begin such work. The chapters are as follows: (1) The Boy and the Bible; (2) The Boy's Body; (3) The Boy's Mind; (4) The Boy's Feelings and Will; (5) The Boy's Social Life; (6) The Boy's Spiritual Life; (7) A Restatement and Review; (8) The Leader's Material; (9) The Leader's Lesson Plan; (10) The Leader Securing Attention; (11) The Leader Questioning; (12) The Leader Reviewing; (13) The Test of Bible Teaching; (14) Review.

A Primer on Teaching. By John Adams. 129 pages. **20 cents.** Charles Scribner's Sons. An excellent brief presentation of teaching principles.

Notes and Books

✓
The Making of a Teacher. By Martin G. Brumbaugh. 367 pages. \$1.00 net. The Sunday School Times Company. Prepared especially with the Sunday-school teacher in mind; it has become the standard book on this subject.

The Point of Contact in Teaching. By Patterson Du Bois. 75 cents. Dodd, Mead & Company. The best-known and most widely quoted presentation of the thought that a teacher needs to begin at the point of the scholar's knowledge and interest, in order successfully to teach new truth.

Hand-work in the Sunday-school. By M. S. Littlefield. 162 pages. \$1.00 net. The Sunday School Times Company. Simple and thoroughly explained methods for the use of the scholar's hands in Sunday-school teaching. Fully illustrated.

Chalk: What we can do with it. By Ella N. Wood. 75 cents net. The Fleming H. Revell Company. Simple illustrative work that any teacher can do.

Handicraft in Character Building. By William A. Clark. An article in "How to Help Boys," April, 1901, page 19. The use of what he calls "handicraft play-work" described by the head of Lincoln House, Boston.

A Leader of Boys: How shall he get ready? By David Allen Reed. An article in "How to Help Boys," January, 1901, page 34. Mainly intended for the man who wants to give his life to boys' work; contains many useful suggestions for the average worker who can give only part time.

Notes and Books

The whole subject of clubs for boys, to be conducted under church auspices, is taken up in a special note on page 182.

Chapter 5

The Boy, the Church, and the Minister.

A Boy's Creed. By Charles W. Gilkey. An article in "Association Boys," 1907, page 169. This is a brief, rational, and highly important presentation of the manner in which a boy must pass from "an inherited creed to a personal creed."

Religious Education for Boys. By William J. Mutch. An article in "How to Help Boys," January, 1901, page 26. A study of the principles underlying the work of the church in the religious education of its boys.

The Pastor and the Boy. By W. H. Culver. An article in "How to Help Boys," 1902, page 55. Four pages; practical suggestions, from experience, about a pastor's relation to the boys of his church.

Is the Church Getting the Boy? By Hubert Carleton. An article in "Building Boyhood," referred to in the notes under Chapter 1. This is a severe arraignment of the church, but Mr. Carleton's position is fortified with facts. Every pastor should read this article with great care.

Educational Evangelism. By C. E. McKinley. 265 pages. \$1.25. Widely commended as a thoroughly sane treatment of this subject.

Notes and Books

The Natural Way in Moral Training. By Patterson Du Bois. 328 pages. \$1.25. Dodd, Mead & Company.

The Anderson Boy Movement. A pamphlet issued by the Central Christian Church, Anderson, Indiana. 10 cents. This booklet of 21 pages tells what a church and community can do for boys when they are in real earnest.

Church Work with Boys. By Wm. Byron Forbush. A series of seven chapters, covering various phases of church work among boys. It contains an excellent bibliography. 50 cents. Pilgrim Press, Boston and Chicago.

Other suggestions appropriate to the discussion in this chapter will be found in the books mentioned under Chapters 3 and 4, and in the list of organizations for boys given on page 182.

Chapter 6

The Boy and His Friends.

Much of the literature mentioned in the notes under other chapters will be helpful in connection with this subject; and the description of clubs for church boys, on page 182, will certainly suggest some of the very best ways in which to meet the boy's desire for friendship. The current numbers of "Work with Boys," and "Association Boys" (see pages 177, 178, 191), are constant sources of helpful suggestions in all directions. Two brief papers are here mentioned:

Notes and Books

Chums, a Study of Youthful Friendships. Pedagogical Seminary, June, 1902.

How to Start a Church Camp. An article in "How to Help Boys," 1904, page 204. Seven suggestive paragraphs from experience.

Camping for Boys. By H. W. Gibson. A thorough study of the organized boys' camp. It represents twenty years or more of experience in camps for boys conducted by the Young Men's Christian Association. \$1.00. Y. M. C. A. Press, New York City.

ox **Social Activities for Men and Boys.** By Albert W. Chesley. A very desirable book for those who are seeking to introduce social work between Sundays in classes or clubs of boys. \$1.00. Y. M. C. A. Press, New York City.

Chapter 7

The Boy and His Reading.

In making a selection of books for any group of people it is practically impossible to please everybody. No book list ever made was universally approved. Hence it seems best to recommend that several book lists be secured, and that from these a careful selection shall be made. Two are here noted:

Selected Books for Boys. By C. B. Kern. 15 cents. Y. M. C. A. Press.

Annotated Catalogue of Books in the Children's Department. Carnegie Library, Pittsburgh, Pa. 25 cents.

Notes and Books

Chapter 8

The Boy and His Body.

Great care should be exercised in the selection of books on the subject of the boy's sexual life. There is much that is published that is unreliable, and therefore dangerous. A series of small leaflets published by American Motherhood, Cooperstown, N. Y., will be found of use to mothers. In the matter of the older boy, the following pamphlet is suggested:

The Young Man's Problem. Educational Pamphlet No. 1. The American Society of Sanitary and Moral Prophylaxis. 10 cents. Secure this pamphlet from the secretary, Dr. E. L. Keyes, Jr., 109 East Thirty-fourth Street, New York City. The pamphlet contains a physician's answer to a series of questions about the sexual functions of a boy over fifteen. Includes a discussion of the results of illicit living.

Confidential Chats with Boys. By Wm. Lee Howard, M.D. An excellent book to be read aloud to a boy by his father or older friend whose friendly relationship to the boy has warranted him in such an intimate procedure. In some cases the book might be given to a boy to read, but it should be returned to the parent or teacher and not passed around from boy to boy. An excellent book for fathers to read. \$1.00. Published by Edward J. Clode, New York City.

From Youth Into Manhood. By Winfield S. Hall, M.D. Every father of a growing boy will appreciate this book; it will help him to approach the boy on this subject. It can safely be placed in the

Notes and Books

hands of some boys over fifteen. 50 cents. Young Men's Christian Association Press, New York City.

One Hundred and Fifty Gymnastic Games. By C. A. Harper. G. H. Ellis, 272 Congress Street, Boston, Mass.

Manual of Gymnastic Games. A. M. Chesley. 128 pages. 10 cents. American Sports Publishing Company, 15 Warren Street, New York City.

Chapter 9

The Boy and His Vocation.

The Working Boy. By T. L. Kinkead. An article in "How to Help Boys," 1903, page 1. A brief study of influences in the life of the boy who works.

The High School Problem. By Charles W. Gilkey. An article in "Association Boys," 1904, page 173.

The Relation of the Community to the Boy who Works. By Lovejoy. An article in "Building Boyhood," a book described in the notes under Chapter 1.

An Ideal Standard for American High School Life. By David R. Porter. An article in "Building Boyhood" (see preceding paragraph).

Choosing a Career. A circular of information for boys, published by the Students' Aid Committee of the High School Teachers' Association of New York City. 10 cents. E. W. Weaver, 25 Jefferson Avenue, Brooklyn, N. Y.

Notes and Books

Boys' Clubs

The boys' work secretaries of Young Men's Christian Associations in Massachusetts have made a very thorough study of a number of phases of boy life and have published the results of their inquiry. One of the published pamphlets deals entirely with the subject of church boys' clubs. The work has been so carefully done that I have taken the liberty of reproducing a portion of the summary published in this connection, and have added a few notes from other sources. Correspondence relating to the study referred to should be directed to H. W. Gibson, 167 Tremont Street, Boston, Mass.

Denominational Boys' Brotherhoods and Organizations

Brotherhood of St. Andrew (Junior Department) is an organization of boys in the Protestant Episcopal Church. It has a twofold object: First, that boys may work for the spread of Christ's Kingdom among boys; second, that a supply of trained workers may gradually be developed for the spread of Christ's Kingdom among men. Boys between the ages of twelve and nineteen years, who are baptized, may become members. They join for what they can do, not for what they can get—for work, not for play.

Local organizations are known as "Chapters." Each member agrees to obey, so far as he is able, the following rules of Prayer and Service:

The Rule of Prayer is to pray daily for the spread of Christ's Kingdom among boys and for God's blessing on the labors of the Brotherhood.

Notes and Books

The Rule of Service is to take some part in the work, worship or study of the church, and to try each week to bring other boys to do the same.

Boys' Brotherhood of Andrew and Philip is organized in the Reformed Church and Presbyterian Church. It is divided into two sections: Boys and Junior Boys between ten and fifteen years being admitted to the Boys' Brotherhood, and boys between fifteen and nineteen years to the Junior Brotherhood. A Federal Council supervises both organizations. The object of the Brotherhood is as follows:

Every boy in the Brotherhood shall seek the things that are pure and peaceable, honest and kind. He shall keep his life free from swearing and shall try to keep others from the habit. He shall abstain from the use of tobacco and intoxicants of every kind. He shall seek to keep his body pure and strong and free from evil habits. He shall attend church and Sabbath-school and seek to bring others there. He shall seek to be helpful and kind to every one. He shall pray and read the Bible and seek to be like Jesus Christ, the Boy, of whom it is written, "He increased in wisdom and stature and in favor with God and man."

The Covenanters is the boys' organization of the Presbyterian Church (South) under the control of General Assembly. It was organized by Miss Katherine Heath Haines, in Richmond, Va. Local organizations are called Companies, of which there are now 100, having a membership of about 3000 boys.

Any boy between the age of eight and sixteen may become a member, providing he is in sympathy with the following object of the Covenanters' Company:

Notes and Books

"Its object shall be to create interest in religious work for boys; to increase their love for the Bible; to promote the habit of prayer; to train them to be loyal to the church, and to train them for effective Christian service."

Before being enrolled, each member-elect who is a member of the church shall assent to the following Covenant:

"At the time of our reception into the Church, having entered into covenant with the Lord Jesus Christ to make diligent use of all means of grace and to render to Him our reasonable service, we do hereby express anew our definite purpose to be the Lord's forever. In order that we may more faithfully fulfill our vows unto the Lord, we do enter into solemn covenant to strengthen one another in every good word and work."

There are many helpful hints in the Manual published by the Presbyterian Committee of Publication, Richmond, Va. The Rev. A. L. Phillips, D. D., General Superintendent.

The Brotherhood of St. Paul is composed of the boys of the Protestant Episcopal Church who aim to study and to do missionary work.

The objects of the Brotherhood are:

(1) To pray for missions; (2) To study for missions; (3) To work for missions.

It was organized in 1905. There are now 24 Chapters in 9 dioceses, with a membership of over 225. The report of 1907-'08 shows that \$1008.16 was raised in money and in value of articles sent to missionaries.

Those who desire information in this commendable plan of interesting boys in missions should write to Miss Martha Webb Purcell, 920 Park Street, Richmond, Va.

Notes and Books

Many boys' organizations founded upon religious principles and having definite religious purpose have proved their right to exist because of the excellent work they are accomplishing. In many churches and Young Men's Christian Associations these organizations have a place in the general plan of activities. The men who have brought them into being are mostly men of Association training, and the church and Sunday-school are indebted to them for the contribution they have made in enlisting thousands of boys in "the mighty army—the Church of God."

The committee gives a description of these interdenominational boys' organizations for the purpose of information and co-operation.

Knights of Methodism. A three-part organization for boys in the Methodist Church, covering the ages 9 to 12, 13 to 16, 17 to 20. Pledges and regalia for each of the three groups are supplied by headquarters. Special manuals have been prepared and a catalogue list of supplies. Manual No. 1, Constitution and Ritual, 15 cents. Manual No. 2, Activities, 15 cents. These and the illustrated price lists may be obtained from the Board of Sunday Schools, 14 West Washington Street, Chicago, Ill., or the Methodist Brotherhood, 150 Fifth Avenue, New York City.

Interdenominational Boys' Organizations

The Boy Scouts of America. At the time this note is inserted this seems to be the best and most easily adaptable organization for church boys. It has met with a great success. It is designed to inculcate principles of usefulness, service, thrift and chivalry in the hearts and minds of boys from 12 years up.

Notes and Books

Any one contemplating work with church boys should secure the Boy Scout Manual at 25 cents and should get full information from the headquarters of the Boy Scouts of America, 200 Fifth Avenue, New York City.

The Knights of King Arthur is the largest of the boys' organizations of an interdenominational character. It was founded in February, 1893, by the Rev. William Byron Forbush, when a Congregational pastor in Riverside, R. I. It has grown until in 1908 there were over 1300 Castles, with a membership of around 35,000 boys.

Its object is "the achievement of Christian Knightliness." There are three kinds of members: 1. Pages, who vow watchfulness, obedience and service. 2. Esquires, who vow purity, temperance and reverence. 3. Knights, who further covenant to serve their Master, the Church and this Order as true Christian Knights.

"The Boys' Round Table," the handbook of the Order, giving full detailed information, can be purchased for \$1.00. The official organ is "King Arthur's Herald." Price 25 cents per year. Address all correspondence to the Rev. Frank Lincoln Masseck, Potsdam, N. Y.

The Brotherhood of David was founded in 1907 by the Rev. William Byron Forbush, for boys who are too young for the Knights of King Arthur—that is, from eight to thirteen years. It is of but recent origin and in the experimental stage.

The idea of the society is "boys in exile preparing to win their Kingdom." Anything that can help boys

Notes and Books

to win that "Kingdom of righteous manhood" is appropriate for the meeting. It is not secret.

The handbook can be purchased for 25 cents by writing to the Rev. Frank Lincoln Masseck, Potsdam, N. Y.

The Knights of the Holy Grail was founded in 1900 by the Rev. Perry Edwards Powell, Tipton, Ind. Castles are now established in 12 denominations and Young Men's Christian Associations, and in 38 States and abroad.

Its object is "to promote piety, friendship and fraternity among the young men, and loyalty to the Church and to Christ."

The motto is, "Confession, Chastity and Charity."

There are two degrees of membership—Esquires, boys between 12 and 15 years; and Knights, boys 15 and over.

A 143-page book describes the many unique features of this organization, initiation, ceremonies, etc. Price 75 cents. Send to the Founder at the above address.

The United Boys' Brigade of America is a religious organization in military form, composed of boys of 12 years of age and upward and not under five feet in height. It is of English origin. All companies must be connected with either a church, Sunday-school, Young Men's Christian Association, or some Christian institution.

Each company is chartered by the National Headquarters, Suite 36 and 37, Central Savings Bank Building, Baltimore, Md.

The Pledge of Membership is: "God helping me, I promise and pledge that I will not use profane,

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vulgar, or indecent language; that I will obey faithfully all the rules of the company; that I shall do all in my power for the advancement of Christ's Kingdom among boys, and the promotion of habits of obedience, reverence, discipline and self-respect, and that I will at all times set an example of good conduct to my comrades and other boys. I further promise to attend promptly all the meetings of the company and to regularly attend Sunday-school.

Phi Alpha Pi Fraternity. A religious altruistic fraternity founded in 1903 by H. W. Gibson, Boston, Mass. Chapters numbering about 100, with a membership of nearly 1500, are organized throughout the United States.

"To direct the surplus energy and use the spare time of boys for some purposeful activity is the principal object of the organization. Altruism is emphasized and a true missionary spirit encouraged."

"To organize in the bonds of friendship groups of boys whose lives should be built upon the truth as found in the Bible, who are willing to progress or advance in Christian manliness, and to render service toward others, is the purpose of the fraternity. These groups are known as Chapters, and are affiliated with the State Young Men's Christian Association, and thus entitled to help in the line of suggestion and advice."

The Covenant

"We believe the best and happiest life is the one spent not for self, but for others. With this for our ideal, we pledge our hearty loyalty to our fraternity and to its principles. We will be earnest seekers after truth; we will be friends not only

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to each other, but to all, and we will do our utmost to advance in true Christian manhood. We will stand everywhere and always for purity and manliness, and strive to make our fraternity a power among the boys of (name city or town)."

The motto is, "Help the Other Fellow."

The complete outfit for organization can be had for 50 cents, by writing to H. W. Gibson, State Y. M. C. A. Committee, 167 Tremont Street, Boston, Mass.

Kappa Sigma Pi. A Junior Brotherhood, formed originally in the Methodist Episcopal Church. The name is the Greek equivalent for the Knights of St. Paul. First degree, Order of Jerusalem; second degree, Order of Damascus; third degree, Order of Rome. The Rev. D. H. Jemison, Grand Chaplain, Circleville, Ohio, will answer all inquiries. Send 10 cents for the manual entitled "The Boy and the Church."

Those who are interested in securing active co-operation between Sunday-schools in connection with games and athletics should study the various forms of the Sunday-school Athletic League which have been tried in cities throughout the country. In Chicago a very strong organization has been perfected, and correspondence with the Cook County Sunday School Association, Hartford Building, Chicago, will secure information. In Brooklyn there is likewise a strong organization; Dr. George J. Fisher, 124 East Twenty-eighth Street, New York City, can furnish information about this plan.

The Boy Scouts. In England an organization of boys, suggested by General Baden-Powell, has had re-

Notes and Books

markable success, and within two and one-half years has enrolled 400,000 boys. The idea has now been definitely taken up in the United States, and is well worth the careful inquiry of everybody dealing with boys. A group of boys is formed into a scout patrol, with a scout master in charge. The scout promises to obey God and his rulers, to be helpful to others, and to obey the scout law. The scout law puts upon the boy the obligation to be courteous and thrifty and to be helpful in every relation in life. The plan is easily adaptable to Sunday-school classes, each class forming a patrol, and the several patrols in a local church being formed into a troop. Full information can be secured by addressing The Boy Scouts of America, 124 East Twenty-eighth Street, New York City.

The following list contains the names and addresses of the publishers of the various books and periodicals mentioned in the section "Notes and Books."

American Motherhood, Cooperstown, N. Y.
American Sports Publishing Company, 15 Warren Street, New York City.
Carnegie Library, Pittsburgh, Penna.
Central Christian Church, Anderson, Indiana.
T. Y. Crowell & Company, 426 West Broadway, New York City.
Dodd, Mead & Company, 372 Fifth Avenue, New York City.
E. P. Dutton & Company, 31 West 23rd Street, New York City.
G. H. Ellis, 272 Congress Street, Boston, Mass.
Ferris & Leach, 29 South 7th Street, Philadelphia.
Houghton, Mifflin & Company, Boston, Mass.
Dr. E. L. Keyes, Jr., 109 East 34th Street, New York City.
Longmans, Green & Company, 91 Fifth Avenue, New York City.
The Pilgrim Press, 14 Beacon Street, Boston, Mass.
Fleming H. Revell Company, 158 Fifth Avenue, New York City.
Charles Scribner's Sons, 153 Fifth Avenue, New York City.
Seminar Publishing Company, Springfield, Mass.
The Sunday School Times Company, 1031 Walnut Street, Philadelphia.
The Y. M. C. A. Press, 124 East 28th Street, New York City.

"Association Boys" published by the International Committee
Young Men's Christian Associations, 124 East 28th Street,
New York City. One dollar a year, six numbers.
"How to Help Boys" now published as "Work with Boys,"
(see below).
"Pedagogical Seminary" published by the Clark University,
Worcester, Mass.
"Work with Boys" published by Thomas Chew, Fall River,
Mass. One dollar a year, four numbers.

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Foster, E.C.

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